

Calvinist Contact

A Reformed Weekly

JUNE 28, 1991/46th year of publication/No. 2266

Abortions now publicly funded in Ontario

Alison de Groot

TORONTO — Ontario's New Democratic Party government has quietly fulfilled one of its campaign promises last week when it began fully funding the province's four abortion clinics in Toronto.

The new funding was revealed earlier this month at a Queen's Park news conference held by Dr. Henry Morgentaler, the Canadian Abortion Rights Action League and the Ontario Coalition for Abortion Clinics.

Morgentaler told reporters the funding will save women seeking abortions \$300 — money that was charged to cover the clinic's operating costs.

So far, provincial officials have refused to give any specifics of the funding. But based on Morgentaler's figure and the 10,000 abortions performed by the clinics last year, the cost could total \$3 million or more.

'Cowardly act'

Pro-life representative, Jim Hughes of the Campaign Life Coalition, called the government's failure to make a

public statement announcing the funding itself "a cowardly act."

"I would think if they conveyed the information privately, they did so for a good reason: they don't want the adverse reaction," said Hughes.

"I think this will have an adverse affect on them," added Hughes. "The general public doesn't like abortion clinics."

The government's decision against making a public announcement was not due to fears it would upset pro-life groups, Health Ministry spokesperson Layne Verbeek says.

"That was certainly not a reason we would hesitate to announce it [earlier]. We assumed the public was well aware of our position on abortion services. There's nothing to hide," says Verbeek.

Until now the Ontario Health Insurance Plan has paid the \$105 doctor's fee for performing the procedure, but the health ministry didn't pay clinic overhead as it does for hospitals and other licensed facilities, Verbeek says.

As a result, clinics charge patients

See GOVERNMENT--pg. 2

Christian Reformed Synod 1991



Marian Van Til was at the Synod of Dordt (not the Synod of Dort of 1618-191) to report on what 184 delegates decided. See pp. 9, 12, 13 and 16.

Thinkbit

I am convinced that we are not called upon to succeed at anything in this ministry. We are called upon to love.

Which is to say, we are called upon to fail — both vigorously and joyfully.

Walter Wangerin

In this issue:

Paul Marshall wonders why Canada bothers looking for identity pp. 10, 11
Marian Van Til attended Synod 1991 of the Christian Reformed Church and reports pp. 12, 13 and 16
Bert Hielema asks if the lights are going out in the world . . . pp. 14, 15

CPJ trims down to research and advocacy from Toronto

Robert VanderVennen

TORONTO — The board and staff of Citizens for Public Justice have recently decided to consolidate its research and public advocacy to its Toronto office and eliminate its paid staff in affiliate offices in Vancouver, Edmonton and Toronto.

This move was one of several debated to relieve financial pressures. Even though income has grown regularly, and has increased by 45 per cent from three years ago, CPJ now has \$128,000 in accumulated deficit. The current annual budget after these changes will be \$430,000 instead of \$588,400, says executive director Harry Kits.

Personnel changes

The recent discussions accented that CPJ's strength, developed over 30 years, is the development and promotion of alternative, Christian public policy analysis. It will strengthen and focus that effort in Toronto by the addition of a new full-time person in research to develop policy on public issues. Researcher Tim Schouls has dropped back to half-time since the birth of his first child.

A new full-time position will be added in communications, to include editing of *Catalyst*, CPJ's bimonthly newspaper, plus the preparation of briefs and news releases. Currently *Catalyst* is edited from Vancouver by Craig Vance, as half of his full-time CPJ service.

A new full-time travelling position will be opened, staffed by a person who will assist the affiliates in their work, which work will be done by unpaid volunteers.

The total number of CPJ staff positions will be reduced from 9.5 to 7.0. The following staff positions will be terminated as of mid-August: Margie Oevering and Craig Vance, co-directors in B.C., Lorraine Land, Alberta Director, Jennifer Harris, Ontario office.

Regional offices opened in 1980

Even though the federal government is shifting more political responsibility for many justice issues to the provinces, issues like the environment, health, aboriginal rights, day care and Canadian unity are trans-provincial and must be addressed nationally. CPJ will

continue to bring its analysis to decision-makers in both federal and provincial governments.

Regional offices were started in 1980 when John Hiemstra opened a Calgary office. Later Kathy Vandergrift began CPJ work in Edmonton. In Alberta CPJ has been active in legislative changes in social policy, and with the Mennonite Central Committee it helped set up a major recycling program in Edmonton.

The B.C. efforts have been most notably successful in helping the Ingenika-Meselinka native band obtain a new reserve and funds to help them re-establish themselves. They have also had good results with housing and child care policy.

In Ontario Jennifer Harris has had a high profile with SARC and ISARC, the Interfaith Social Assistance Reform Coalition. She has been very active on the task force on food banks, and on background work in the rewriting of social assistance legislation.

A painful decision

With a \$72,500 accumulated deficit at the end of 1990, it was hoped that CPJ would close the gap by means of increased fundraising and promotion. There was some success, but in these tight times it was not enough to escape the conclusion that CPJ was overextended.

Affiliates, staff and board members elected throughout the nation were invited to present models for CPJ service at a reduced financial level, says Kits. After much debate, in which the strengths and weaknesses of each model were carefully weighed, the board solidly supported the final, painful decision.

The challenge for CPJ right now is to make something positive out of this cutback, says Kits. He feels that the sharpened focus on mission, the opportunity to concentrate on trans-provincial issues, and the location of all staff in the Toronto office will be positive. Staff members of the affiliates have first opportunity for the new positions.

Kits is encouraged that membership growth has provided 25 per cent of its membership from members of mainline churches, 15 per cent from evangelical churches, and 60 per cent from the Christian Reformed Church.

The King's buys hotel for future campus

Nancy Olthuis

EDMONTON — After three years of planning for new and more permanent facilities, The King's College took a giant step this month towards realizing the dream of acquiring its own campus. On June 15, 1991, the Board of Governors approved the purchase of the Capilano Inn, a hotel in southeast Edmonton, with plans to convert the site into a permanent campus. The Christian college, which offers 3-year degree programs, currently operates in leased facilities on 97 Street.

The purchase of the hotel, together with 20 acres of land of which 10 acres is on a separate adjacent parcel, was made after an intensive feasibility study showed that the site could be converted into

an attractive campus, fulfilling all the requirements of the functional program developed last fall for the facility needs of the college.

The existing buildings comprise 135,000 square feet of floor space, including 150 hotel rooms, extensive convention facilities, as well as a cafeteria, dining room and lounges. Two-thirds of the hotel rooms are in an eight-storey highrise and according to the feasibility study, can be readily converted into student residence and office space. Convention facilities can be renovated to provide excellent space for the library, classrooms, cafeteria and student life needs. New construction providing 35,000 square feet of additional classroom space, science labs, and a gymnasium can be

integrated into the existing building to provide a complete campus facility.

Prime location

The busy thoroughfare of 50th Street will give the college excellent exposure and visibility. The Capilano site at 91 Avenue provides convenient access to shopping, to off-campus student housing, to downtown and the University of Alberta via public transportation.

The total project cost, including site purchase, renovations, new construction

and other costs is set not to exceed \$13 million, of which \$12 million will be spent before occupancy, and \$1 million later for possible upgrades to the existing building. The purchase price of \$5 million included adjacent land and all furniture and equipment of the hotel, which up to now has been in full operation. Every effort will be made to prepare the facility for 1992 occupancy.

Until recently, the college had plans to develop its campus on property about four miles south of the Capilano site in Millwoods. The Capilano

purchase represents a significant change in these plans. The Board of Governors made the decision on the basis of a detailed feasibility report and judged that the option to purchase the Capilano Inn provided the college with an opportunity to develop its campus at a cost considerably lower than that estimated for completely new construction. Advantages of location and total building space added to the site's desirability. The college intends to sell the property originally purchased.

Government funds abortions

...continued from page 1.
from \$200 to \$500, according to Joan Toogood of the Canadian Abortion Rights Action League.

The four Toronto clinics are the Morgentaler Clinic, the Scott Clinic, the Choice in Health Clinic and the Cabbage-town Women's Clinic.

Morgentaler said he hopes Ontario's action will spur other provinces to provide greater access to abortions.

A 'medical' service?

Aileen Van Ginkel, who works with Christian organizations on the pro-life side of the abortion issue in Canada, questions the decision of the NDP to fund abortions with health care monies as a medical service. "I don't think all abortions are done for medical reasons," she says.

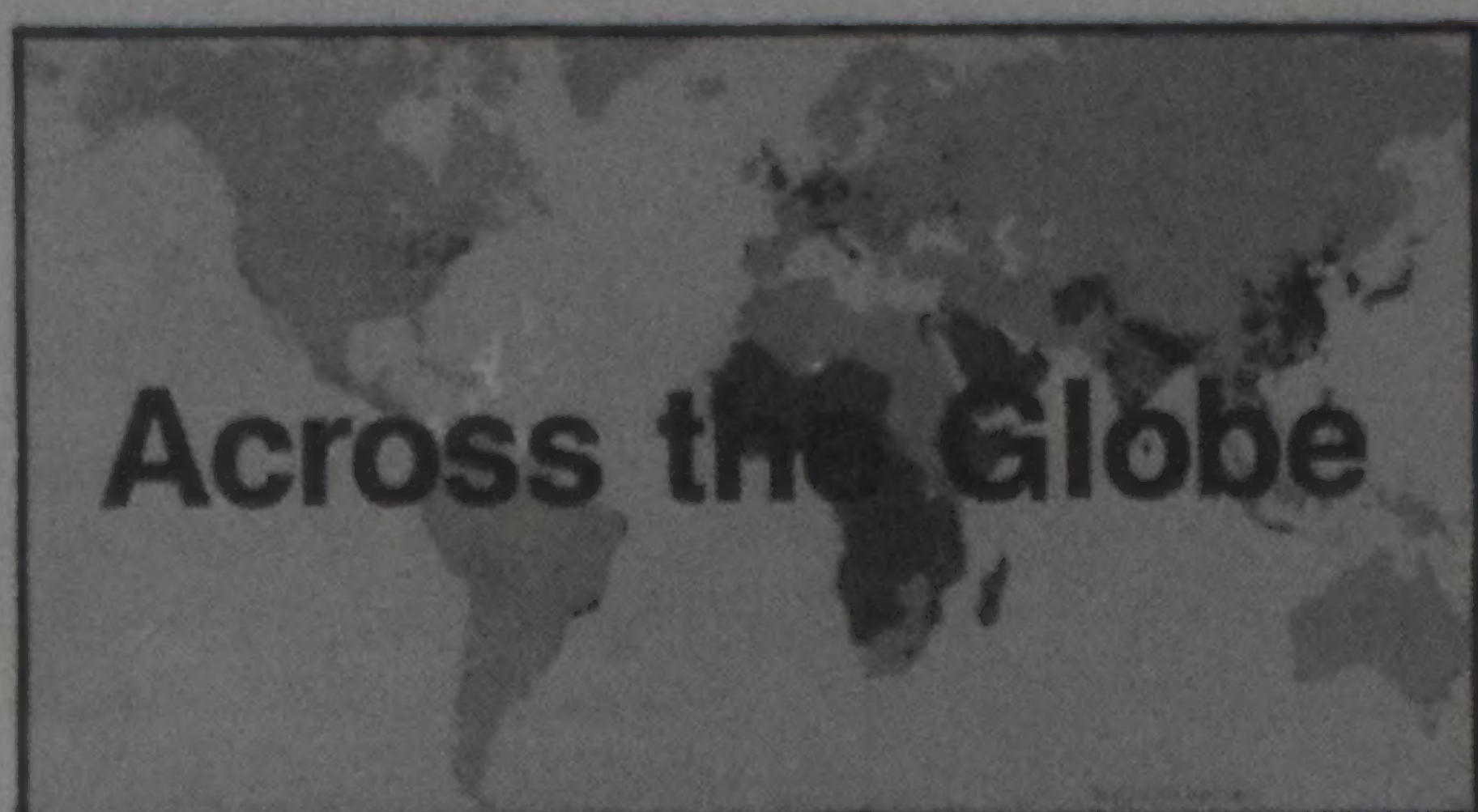
Van Ginkel says that by

making abortion a "financial priority," the government is not providing a real choice to women.

"What really needs to happen is that women should have real choices; community development needs to take place so that the alternatives to abortion are financial possibilities," says Van Ginkel.

Van Ginkel says she believes that there should be a focus on eliminating the need for abortions by creating community structures that support women deciding to keep their children or who decide on adoption. Van Ginkel adds that those community services should not necessarily receive government funding but be supported by the community.

With files from The Toronto Star.



David T. Koyzis

South Africa needs bridges more than walls

After the somewhat timid attempts at reform during the 1980s by former South African President P. W. Botha, the current government of F. W. de Klerk has dropped all pretence and is rapidly moving to repeal the legislation that has undergirded apartheid for over forty years. At present it seems likely that the next election will be multiracial. The "independent" black homelands, whose existence was the cornerstone of the old apartheid, are pushing for reincorporation into South Africa. And Pretoria is moving to mend fences with the surrounding states and the rest of the world, after nearly three decades as an international pariah.

Much has changed in that country since the release of Nelson Mandela from prison a year ago last February. While something approaching peaceful change is still within the realm of possibility, fighting in the townships continues unabated and some parts of the country, particularly the Natal province, are in a virtual state of civil war.

President de Klerk, Mandela and Mangosuthu Buthelezi remain key figures in bringing about such a change, but none of them is fully in control of his own constituency. Consequently, despite tentative attempts at reconciliation, the three leaders have had to perform a meticulously choreographed dance that will keep them from stepping too close to each other and away from their respective supporters in the National Party, the African National Congress and the Inkatha Freedom Party.

New coalitions

All of this has made it clear that in a post-apartheid South Africa, the political cleavages will not necessarily run along black-white lines. Already de Klerk is reported to be forming a conservative coalition to oppose the African National Congress in future elections. Such a "christian democratic" grouping (as National Party officials like to call it) would bring together liberal and moderate whites, Inkatha-supporting Zulus, mixed-race "Coloureds," and Indians, on the basis of shared support for multiparty democracy, minority rights and a market economy.

Of course, the ANC has always favoured

multiracial democracy, but its longstanding alliance with the Communist Party, coupled with its majoritarian approach, has made it unpalatable to many South Africans, both black and white.

Is such coalition-building the beginning of genuine democracy as we know it, or could such efforts backfire? Although the grouping of citizens into factions is certainly inevitable given the range of political opinions, all efforts must at the present time be directed at constructing bridges and not walls. It will one day be appropriate for Mandela and De Klerk, or Mandela and Buthelezi, to square off against each other for political purposes. This is normal behaviour in a pluralistic system.

Long-term vision

But during this crucial period of constitutional formation, participants should focus their energies on facilitating a peaceful transition from apartheid to constitutional democracy. South Africans of all races and ideological perspectives might do well to learn a lesson from the mistakes of Canada's leaders, who have been unable to submerge short-term parochial and partisan considerations in the interest of negotiating a unifying constitutional arrangement for the country as a whole.

From my admittedly limited personal experience with South Africans, I have had the distinct impression that, even amongst Christians, the different groups — whether racial or ideological — have not in the past done much talking with each other. Or if there has been discussion, it has been accompanied by posturing.

North Americans cannot, of course, pretend to prescribe solutions for South Africa's difficult political problems, but it takes little insight to see that a first step in this direction requires genuine communication on all sides. And such communication demands, not pretending that differences do not exist, but refraining from capitalizing on them for short-term political gain.

David T. Koyzis is assistant professor of Political Science at Redeemer College, Ancaster, Ont.

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What are we doing to Monsieur and Mila? On the way back from Sauerkraut-land the automatic pilot on their ancient plane conked out. Too many miles on the thing. Could we not all chip in and buy him a slightly used Concorde? Maybe the one that was only used by Mrs. Thatcher to go to church? Monsieur's government for sure cannot afford that expense because it already gives too much money away. Notice its largesse for Mr. Mel Hurtig who publishes a Canadian Encyclopedia. Just for the first volume the feds gave him \$1.3 billion. Then they bought 10,000 copies at a cost of \$650,000 — and gave them away. And in Sauerkraut-land Monsieur, from the goodness of his heart, promised continuance of Canadian troops at another \$1 billion annually. It's not that the Sauerkrauters are poor, but the presence of our troops there has some symbolic value. It keeps our finger in the European political pot.

Speaking about those 1,400 miles per hour Concords, Premier Getty from Alberta and his wife wanted to use that plane on their return trip from Paris. That's a \$3,409 for each one-way ticket. Both the Liberals and the NDP in Alberta's legislature suggested that the premier better fly Martin Air Charter! Standby even!

Our governments produce more committees than rabbits produce offspring in a cabbage patch. Spicer, Belanger, to mention only two, and now another parliamentary committee to enlighten one and all on solutions to our constitutional impasse. One committee that got a lot of publicity was a parliamentary sub-committee on Violence Against Women. Its report — *The War Against Women* — did not move to the House with unanimous consent because some committee members objected to its clear but forceful language. Monsieur, however, knowing where 52 per cent of the votes come from, backed the committee's report. I hope the report receives wide distribution. The war against women is waged openly by some and more subtly by others. It is violence in whatever form.

June is wedding month, Adopt-a-Cat month, and strawberry month, and it is the month when the free magazine on Air Canada planes contains a letter from the publisher which reflects rather negatively on Defense Minister Marcel Masse. So National Defense ordered Air Canada to pull the magazine from its armed forces charter flights. No free speech for the grunts.

Premier Bourassa is reasonably confident that a

new constitutional deal can be struck. He derives that confidence from the fact that he is, as he says, "a rational politician." Bloc brother Bouchard might disagree with that. Brother Bouchard gathered his followers and they constituted themselves into a political party with a one-plank platform: the destruction of Canada. Yet Brother Bouchard had the gall to object to the fact that neither he nor anyone of his fellow defectors were given seats on the "mother of all committees" chosen to study proposals on how to renew the Canadian federation. I wonder what this man did when he resided at 135 rue du Faubourg Saint-Honore as Canada's ambassador to France. Send his salary cheques back? Or set up Mitterand as a potential Quebec libre advocate?

The Tories, who now have the majority in "the other place," the Senate, passed additional rules for the red chamber. The rules are aimed to prevent the kind of circus-like antics that the Liberal Senators performed some months ago during the GST battle.

Statistics Canada published a report which showed that it does not pay to be married. Canadian taxes penalize married couples. Crime, we knew, doesn't pay; now we know that the same is true for marriage. Elderly married couples are paying an average of \$2,780 more in taxes because they rejected the option of living common-law. An arrangement, by the way, which is now a legal offense in China punishable by a four year prison term.

The House of Commons has gone into summer recession, leaving behind the al-Mashat affair as clear as mud, and a lot of civil servants to run the country. Civil servants in Ottawa are recognizable by the styrofoam coffee cup in their left hand and the identification badge swinging on their chest.

A Gallup poll indicates that more than 35 per cent of surveyed Canadians aged 18-29 think they'll be getting an annual of \$50,000 to \$100,000 in a decade's time. I guess I was born too late.

And here is an interesting proposition: the government taxes tobacco products heavily because they are bad for us, should they then not, by the same logic, subsidize the stuff that's good for us. There should be a tax reduction for every time we eat spinach or broccoli.

Two thieves who knew that money does not bring happiness broke into a bank by mistake, but corrected their error by raiding the adjoining beer and liquor stores. Police in

Ingersoll, Ontario, said that the thieves were in a storeroom of the bank when they realized their mistake. Oops!

Boris Yeltsin, President of the Russian republic by popular vote, got the red carpet treatment in Washington. He said that he did not come to ask for money. Visits like that are always appreciated. Visits from Israeli diplomats are different. They always come to Washington to keep the money tap open. The U.S. Congress, controlled by Democrats sends the Israelis \$3 billion annually. That amount, added to the Israel bond issues means that Israeli politicians can continue to postpone getting their country out of the misery of the intifada. The White House Chief of Staff, a Mr. John Sununu, is embarrassing his boss with demanding and getting 24-hour door-to-door limos, private use of air force planes and maintaining other expensive habits. Other noteworthy news from South of the border is that Senator Ted Kennedy (hear of him?) owes \$310 for outstanding parking tickets, and chickens in Wisconsin, sympathetic with the human plight, have begun laying low-cholesterol eggs.

There's a lot of diplomatic travelling going on. European ministers met in Berlin. They welcomed Albania back into the family. Albania became the 35th member of CSCE (Conference on Security and Co-operation). Finance Ministers of the so-called Group of Seven (G7) countries; U.S., Japan, Germany, Britain, France, Italy, and Canada met in London to prepare for the

Pressreview

Carl D. Tuyl



July 15 - 17 economic summit to which Mikhail Gorbachev also has been invited. Our Finance Minister — Don Mazankowski — was accompanied by the Bank of Canada governor, John Crow.

The planet is not safe everywhere all the time. Volcanoes erupted, mudslides slammed into settlements, and earthquakes made people homeless.

Central America's oldest civil war might come to an end. The government of Guatemala started talks with the revolutionaries who want an end to human rights violations and democratization of the country. And South Africa has repealed the Population Registration Act. That act classified all citizens of that country by race. President De Klerk now expects sanctions against his country to be lifted. President Bush has stated that indeed the time for lifting the embargo has come.

The political situation in India — the world's largest democracy — is not very stable after the Congress Party failed to win a majority in India's parliament.

What is stable anyway? Not the balance in my bankbook, not my weight, not the weather,

not most people's mood, and certainly not the exchange rates on the world's money markets. Change and decay all around I see. Some things remain fixed though: when the telephone rings at 2:00 a.m., it's a wrong number; church services will have collections; Presto Manning will hammer away at almost everything; spilled salt will bring disunity; and an itch in your left hand will bring you money. Those are the things you can depend on.

I spoke with an elder who wrestled with that old question: Why do I have to shake the minister's hand before he goes on the pulpit? I told him my best interpretation: it is to indicate that the minister's zipper is closed.

Church news

Christian Reformed Church

Calls accepted

— to Westmount Christian Reformed Church, Strathroy, Ont., Rev. Jacob Van de Hoef of Iron Springs, Alta.

— to Exeter Christian Reformed Church, Exeter, Ont., Rev. Sieds Vander Meer of Grace Christian Reformed Church, Welland, Ont.

Address change

Rev. Sieds Vander Meer, 260 Churchill Drive, Exeter, ON N0M 1S0. Effective July 10, 1991.

Rev. John D. Hellinga, 13232 Buccaneer, Grand Haven, MI 49417. Effective July 1, 1991.

Rev. R. Stienstra, R.R. #4, Dunnville, ON N1A 2W3. Effective immediately.

James & Irene Tuininga, 114 Marshall Street, Barrie, ON L4N 4L5; (705) 739-0852. Effective July 1, 1991.

Correction:

Change in worship time

First CRC, Barrie, Ont., is now holding its Sunday morning services at 10 a.m. After the Sept. 1 long weekend, morning services will return to their regular season time of 10:30 a.m.

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Editorial

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Peace Tower better than Tower of Babel for new constitution

Constitutional Affairs Minister Joe Clark has resisted the call for a constituent assembly even though most Canadians seem to favour it and the NDP strongly calls for it (a constituent assembly would be a body of people from all over Canada, some elected officials at the federal and provincial levels and some not, some representing an interest group and some not, appointed only for the purpose of drafting a constitution). Clark questions the wisdom of such an assembly when Quebec has already said it will not take part.

We agree with him. When the present constitution was shaped, Quebec was left in the wings while the federal government and all the other provinces took a curtain call. Canada simply cannot afford to repeat that insult to Quebec.

Liberal MP Andre Quellet brought up another good point when he indicated support for Clark's position: he called a constituent assembly "a roving Tower of Babel which would simply compromise the future of our country." The image he used seems appropriate. How can a group of people with a wide range of self-interests and not focused on the well-being of the whole country be expected to come up with a formula that can save confederation?

It's not surprising that the populist NDP likes the idea of a constituent assembly. According to their views everybody must be seen to be heard and nobody must be left out in the decision-making process. And so Audrey McLaughlin

wants an assembly that combines elected politicians with representatives from various groups such as women, labour, aboriginals. The idea is that a constitution should be a document that primarily takes care of the wishes of the various interest groups and power lobbies that have arisen in our society. There is not enough concern in this position that a constitution be first of all an expression of justice for all within the boundaries of good public order. That the decision be made by the people in authority, such as a parliamentary committee reporting to parliament, the properly elected body called upon to rule us, is not appreciated enough by people who see democracy as an anti-authority, egalitarian system.

Appointing a parliamentary committee carries the added advantage that Quebec is automatically represented in Parliament through its duly elected MPs. There will be no reason for Quebecers to feel left out. It's unfortunate that the aboriginal peoples are not better represented in Ottawa. But Mr. Clark has promised to consult them frequently.

We wish the honourable Mr. Clark and his parliamentary committee well as they begin a task that is rather overwhelming. May they do it in humility with a deep sense of dependence on the "Ruler Supreme."

BW

Synod breaks bat on scientific curve ball

The 1991 Synod of the Christian Reformed Church has decided by a 95 to 82 vote to rule out any possibility of evolutionary forebears of the human race. This declaration was proposed by a minority of two members of the study committee. The majority of the committee felt that the church should not make a formal declaration on a scientific theory of origins.

This was a tricky issue for synod to consider. Those who voted against the declaration (82 members) did not thereby declare that they supported the theory of evolutionary forebears. Many of them must have argued, as did the majority of the study committee, that there are some things the church should not get into, this being one of them.

I can understand why many delegates did vote in favour of the recommendation. There is a perception out there that the Christian Reformed Church is losing its doctrinal bearings. We're not so cocksure anymore that the Bible provides answers for all the questions we face today. The Bible gives insights and directions, but it does not prescribe how to respond to situations that did not exist in the first century A.D.

With this perception of being adrift putting some pressure on delegates, there is the additional problem of lack of intellectual

determination and integrity. On a continent where fundamentalism is making its inroads even into the Christian Reformed Church, it's not easy to work with subtle distinctions such as what the confessional task of the church is and how much freedom scientists have. Should the church make pronouncements on economic theories, political policies and scientific theories? Many Christians have wanted the church to speak out against the capitalistic theories of Adam Smith, but as far as I know, most churches have resisted that temptation, leaving the task to Christian economists instead.

Yet, I sympathize with those who wanted the church to speak out on this issue. Scientists who believe that human beings evolved from another species usually end up rejecting the story of Adam and Eve as mythological with no basis in history. They are not afraid to cross the line from scientific theory into biblical interpretation. And because of that the church feels the need to counter-attack.

So, Synod 1991 has spoken out on the issue. And that's not the end of the world either. Maybe it will help calm the troubled waters. I suppose it's possible to score a run with a broken bat.

BW

Letters

The Scriptures are pre-scientific, not non-scientific

For many years Dr. Spykman has been highly respected as a Christian mentor to a vigorous Calvinist community in Canada. He is a Reformed philosophical scholar with few peers whose views one must challenge with respectful caution.

Assistant Editor Vander Vennen should know that his counsel to "talk about this together" in his feature article of May 24 comes much too late. A number of H. Van Till's colleagues were most urgent in this regard, I have heard, even before the publication of the first book, *The Fourth Day*. Since that time two other books have been sponsored by Van Till and the Calvin Center for Christian Scholarship. All three books hold to the same idea of two separate spheres. The dualism, surely a complex matter, is very purposefully there throughout.

Van Till states that "we must honor the respective domains of biblical exegesis and natural science" (*T.F.D.*, p. 208). We must certainly recognize the limitations of scientific research, which is an abstraction from reality. But Reformed Christians hold that the scriptures are the basis of and pre-supposition to any position and activity. In other words, the scriptures are pre-scientific, rather than non-scientific.

And as scientific research is limited by abstraction, I should always be aware of that. Meanwhile I remember that the spectacles of scripture are broad in scope, and to change the metaphor, speak to the whole of life. For fallen and redeemed humankind, the Bible is the comprehensive rule for faith and practice. God has given us no other such revelation.

Can activities be blind?

Chapter 10 of *The Fourth Day* asserts that the natural sciences are "religiously neutral" and that "they can neither confirm nor invalidate the concept of divine action" because they are "religiously blind" (p. 214). Should one

metaphorically personify the natural sciences, which are in fact activities of responsible human beings? As Christians we believe that the structural matters of the creation, what Van Till calls "internal affairs," are knowable to all men, non-Bible-believers also, because as image bearers of God all men still have in some measure that relationship to all created things that Adam originally had (Gen. 2:19).

This biblical teaching is different from speaking of the "inherent intelligibility of the physical world" (Van Till in *Science Held Hostage*, p. 42). So from the Bible we know why and how both Christian and non-Christian can work on community health problems, pro-life, or scientific research. Co-operation is possible as long as no compromise of principle disguises the antithesis that is opposed to the biblical thesis.

The books that we mentioned by title accept evolution as the one concept that gives unity to the work of natural science. Macro-evolution, including biological evolution, is accepted on the premise that all temporal development in the universe is casually continuous. (*T.F.D.*, p. 253). I do not believe that that is a demonstrable, modern scientific conclusion; it is an article of faith that thus far has not been proven. It is, as well, an ancient doctrine or worldview which taught that all things came about through the workings of some primordial matter in and of itself. The Big Bang theory could be placed in the same genre as one of the latest "scientific" explanations of origins.

One thing is certain: patience and forbearance is necessary. The ages-old issue of evolution and evolutionism will not soon leave us. And it does little good for any of us to obscure the issue by digressions or omissions.

Arthur Davies
Holland, Mich.

Shocking comparison

I was shocked and appalled with the joke at the end of "Pressreview" in C.C. of June 7, 1991, used to explain the difference between Protestants and Roman Catholics.

What if the girl (liberated and Protestant, of course) had skinny dipped

and the boy (devout Catholic and heading for the priesthood) would have said: "Mommy, now you really can see Protestants miss something that we do have"?

Bruce Bokhout
Don Mills, Ont.

Don't speculate on mysteries

I'm not sure that an article such as the one on hominids (June 7) is the most edifying for an "independent Christian newspaper" since it leads to false speculation, and may be a stumbling block to those weak in the faith.

Historically speaking, we cannot go back much more than 5,000 to 6,000 years in the area known as the "Fertile Crescent" where civilization is said to have begun. When we begin to use the various methods used to determine the age of the earth we are dealing with unknowns, such as if the rate of decay has always been the same, and how far back do you go with that rate of decay since a created earth would have to have some kind of "age" to begin with? Would a fully created earth on day one measure one day old?

Some evangelicals also believe in the

gap and re-creation theory in which a civilization existed prior to Adam and Eve, but then was destroyed in a global flood that resulted in the waters mentioned in Genesis 1:2. This was said to have happened as a result of the fall of Lucifer and a number of the angels. Then after this flood the present creation is said to have occurred in the six-day period.

It is true some things remain a mystery, such as when and where the fall of Lucifer and a third of the angels happened, but I'm sure these things will become clear on the day of Judgment. In the meantime we should not be reckless and cause the fall of brothers and sisters in Christ.

Bob Wierdsma
Peterborough, Ont.



Marian den Boer

Like the Lilies



This too will pass

I am ill. My head feels like it's packed with soggy cornflakes. My body aches. My voice doesn't work. When I open my mouth a cough comes out. It hurts to walk. Talking takes major effort. My temperature is 103. Two days from now when I finally go to the doctor, he will tell me I have bronchitis.

Meanwhile it is morning, a school-day morning. Marty is guiding our four school kids into their day. All I have to think about is taking care of five-month-old Amanda. This worries me. I can barely function. How will I be able to keep up with one healthy, active baby? A light goes on.

Angela — 12-year-old, reliable, resourceful Angela — can change diapers, quietly entertain her little sister, bring her to me at feeding time and put her in her crib at sleeping time.

Angela happens to come up to my room. "Do you want any breakfast, Mom?"

I shake my head and raise my hand to let her know I am about to speak. With a giant effort I rasp weakly, "Ask...(cough)...dad...(cough)...if you...(cough, cough)...can stay home...(cough, cough, cough)." I fall back onto my pillow.

Some time later Marty comes up. "It's all set. Alison is staying with you."

More grim than ever

He said Alison, 10-year-old princess Alison. "Please, no," my mind screams. Marty isn't looking at me or he would notice the panic in my eyes. He is choosing a tie.

"Why?" I feebly cough out.

"She never gets to baby-sit," he says simply as he knots his tie.

Suddenly my day looks grimmer than ever. Alison is creative, loving, shows great empathy but doesn't know where the bread is kept. Alison has been known to put her sweater on upside down and wonder why it is flapping around on her shoulders. My voice doesn't work well enough to give her the detailed instructions she will need. My voice doesn't even work well enough to point this out to Marty. I want desperately to articulate my fears: all I manage is a groan, followed by a coughing spasm.

Several minutes later the door slams behind the family.

I'm at the mercy of Alison, the baby and, oh yes, the fellow we hired to fix the basement. Today he is putting up studs. Boom, boom, boom; oh, my head.

I remember the load of diapers I heaved into the washing machine the previous evening before dragging myself to bed with the thought that I would probably feel better in the morning. If only I would feel as well as I did then.

Alison bounces in.

"Alison...(cough)."

"Yes."

"There are...(cough, cough)...some diapers in the washing machine." I find if I whisper I can get most of a sentence out. I find out later if I shout I can get a whole sentence out. "Would you (cough, cough, cough) put them in the dryer?"

"Sure." She runs off, eager to please.

In another world

In several moments Alison is back. "Which one is the washing machine?"

Somewhat later the diapers are actually in the dryer and Alison is reading in her room. Mr. Fix-it is still hammering studs. Boom, boom. Now my head feels like a block of wood on the receiving end of each blow.

Baby Amanda begins to cry.

I wait. The hammering continues. Amanda begins to cry louder. I wait some more. Amanda begins to howl.

I surprise myself with a yell, "Alison, the baby is crying."

"Oh! I didn't hear her."

At lunch time Alison makes me a cheese sandwich on dry bread without butter.

Why do I feel so sorry for myself? I remember back when I was a girl. I remember my own exasperated mother wondering how I could spend the day taking care of things at home and not hear the pile of dirty dishes saying, "wash me, wash me." I honestly hadn't noticed the dishes until she told me about them. My mother must have prayed that I would have a daughter just like me.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Don't miss another summer event! Check out our calendar on page 19!

Alexander Zaichenko: speaking the truth

Herb Klassen and
Maureen Klassen

MOSCOW — The year is 1961. The city is Kiev. The event is the American Trade Exhibition. A young Soviet teenager approaches a U.S. trade official inquiring excitedly if he can send a personal letter to President Kennedy. Immediately a Soviet official, overhearing the request, confronts the teenager: "Letter, what letter?" Seized by fear and panic, the teenager quickly withdraws and runs for his life.

Taking a trolley-bus across the city, he frequently glances behind him to see if he's being followed, until he reaches a wooded area. He is still clutching the letter, penned just hours before in fear and trembling, to the American President. It speaks of his disillusionment with communism, his hopes for the future and his confidence that the youth of the U.S.S.R. are ready for change. His bold expression, a simple gesture of communication, was to reach confidently towards the West. But now his fears win out. With shaking hand he quickly buries the letter and marks the nearest tree, before returning to his grandmother's house 60 kilometers from the city.

Thirty years later, relating this story on a bench in a Moscow park, just across from the Communist Party Headquarters in Moscow on a warm April afternoon in 1991, Alexander's Zaichenko's hand shakes momentarily as he remembers...

The year is 1979. The city is Moscow. The bright young teenager has become a man, an accomplished scholar, and is now a Doctor of Economics working in a research institute in the Soviet Government's Ministry for Agricultural Machine Building. A friend returning from a visit to the West brings a gift for Alexander — his first Bible.

Turning from his dull, uninteresting work at the ministry to a first reading of the New Testament, Alexander is captivated by the fresh new material. The Sermon on the Mount particularly attracts him, with its striking ideas and the unusual quality of love depicted there. Like discovering an oasis in an arid desert, he feels he has found what he has been longing for. But he knows no believers. His only source of information about Christians and the churches has been official atheist anti-Christian literature which contains only libellous reports about Baptists.

The year is 1985. The city is Tallinn, Estonia. As a tourist, Alexander visits two old churches in the city — one Lutheran and one Baptist. It is the first time he has ever entered a Protestant church. His heart is drawing him towards a different form of church life than he has ever known in the Russian Orthodox Church of his homeland, and here in this historic church he senses a further milestone along his faith journey. "It was here," he recalls, "that a stone of fear rolled away from my heart."

After this, the way begins to open up for Alexander to contact his first circle of fellowship, the Baptists in Moscow.

An apartment baptism

The year is 1986. The city is Moscow. The event is a Christian baptism. Alexander Zaichenko is finally living in a fully private apartment. Before this, his family occupied an apartment with shared bathroom and kitchen facilities. In consultation with Baptist leaders Alexander is baptized in his apartment. The example of the Ethiopian eunuch is involved. The reason for this is that by now the eager teenager from Kiev has become only the

second non-communist, and the first evangelical Christian believer, to hold a position in the USSR Council of Ministers.

His outspoken analysis and assessment of facts have already caused some concern among senior government officials. But his bold studies are clear and candid, pointing in the same direction as his letter thirty years ago — the Soviet Union is ripe for economic changes making way for a free market economy, and there are many who share his views.

By the Spring 1991, Zaichenko has written many letters. His articles are published in many prestigious Soviet journals like

Argumenti i Fakti with a circulation of 20 million readers. He also publishes regularly in the English/Russian business magazine, "Business USSR" (e.g. Business USSR Nov. 1990, an informative article about Soviet co-operatives entitled "Prospering against all Odds"). His articles released by the Soviet government have appeared in *Wall Street Journal*, *International Herald Tribune*, and *New York Times*. His research is often threatening to the Soviet government, but he doesn't flinch from the facts, even when finding that Soviet living standards are five times lower than those of the U.S.A. (nearly twice as low as the previously accepted levels).

But more than speaking economic truth, Zaichenko is concerned about speaking Christian truth in the market place of the world's economies. He believes that Christian behaviour and ethics are the only true foundation for life on this planet. He views his commitment to Jesus Christ as the most important fact of his existence. His heart's desire is to be able to integrate his faith and his economic concerns. But if a parting of the ways is necessary, he says, the path he would choose would be the path of faithfulness and obedience to Jesus.

These are days of constant change and alarming flux in the Soviet Union. Plans for reviving the economy come and go, are born and die before they are fully understood, much less fully implemented. Signs of

News digest

LIMA, Peru (*Christian Week*) — Gunmen greeted a car carrying three World Vision personnel with a spray of bullets as it arrived at the relief agency's headquarters in Lima shortly before 9 a.m. May 17.

Norman Tattersall, 45, acting field director of World Vision Peru, died an hour later in a nearby hospital from 20 bullet wounds. His colleague, Colombian field director Jose Chuquin, underwent surgery for 22 bullet wounds and had stabilized for some time but died 11 days later from infection.

World Vision Peru communications manager, Jose Zirena, the car's driver, was unhurt in the incident. No person or group has claimed responsibility for the attack, though police suspect guerrillas of the Shining Path movement since that particular day marked the 11th anniversary of the Maoist group's insurgency in Peru. Investigations are continuing.

MOSCOW, U.S.S.R. (*Christian Week*) — Alexander Zaichenko, a leading Soviet economist, has recently accepted the post of president of the Association of Christians in Business in the U.S.S.R. (ACB), according to its Canadian counterpart, Soviet Union Network (SUN). The ACB was founded in May 1990 to address the needs of the Christian business community, specifically in issues of business and ethics and business-to-business

contacts.

Zaichenko has been Senior Research Fellow of the Institute of U.S./Canadian Studies at the Arbatov Institute since 1980 and a member of the Council of Ministers since 1989. His open Christian stance in the government and Soviet media has made him "A fit bridge to the fostering of international co-operation." Sun is headquartered in Winnipeg and has members throughout north America and Western Europe.

MEXICO CITY (NND) — Bible student David Hernandez Contreras and layman Jorge Bravo were beaten last month by villagers believed to be acting on orders by the mayor of Agua del Sol, in the southern state of Oaxaca.

According to Rev. Miguel Ramirez Sanchez, spokesman for a group of independent evangelical churches, the two men were holding a Sunday morning worship service with a small group of believers, when local villagers barged in and assaulted them. Ramirez reported that shortly after the two men were beaten, Bravo was arrested and held in the local jail for at least 36 hours.

Six weeks earlier, a similar incident occurred in which villagers, hostile to the presence of Protestants in their villages, beat up 12 male members of the same congregation. Similar attacks are occurring in other villages throughout Central Mexico.

hope are few and many are losing faith that lasting changes will be able to rescue Soviet society as it teeters on the brink of an abyss. Prophets of doom and gloom speak of discord, disintegration and disaster. Men of courage choose to believe that the inevitable changes will eventually come, in spite of the present dark clouds.

A chosen vessel

Such dark days must have presented equal gloom for the people of Egypt. But God sent Joseph and they were fed in time of famine. Later Moses came to deliver the children of

Israel fully from their bondage. It is good to know that God still has his chosen vessels, placed, in his time, in high places and dark places, and to know that he molds his vessels for service through the tests and trials of their lives to the moment when, in his wisdom, he entrusts to them tasks that will bless his people.

Such a man is Zaichenko, who began speaking truth as a frightened teenager in Kiev, in a letter that is still buried in the ground there. But the habit and heart-attitude begun there have shaped the path of his life. His pursuit of the truth has continued, and is beginning to bear significant fruit in this life and the lives of many others.

Zaichenko recently accepted the post of president of the Association of Christians in Business in the U.S.S.R. (ACB), the Soviet counterpart of the North American Christian business group, the Soviet Union Network (SUN).





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Herb and Maureen Klassen, authors of Ambassador to His People, are writing for the Soviet Union Network in Moscow.

Arts/Cinema

Debut of Letourneau pipe organ in Edmonton a celebration

Stan de Jong

EDMONTON — "Opus 23," the magnificent pipe organ designed by Quebec's Fernand Letourneau for the brand-new West End Christian Reformed Church in Edmonton gave its first public performance last month.

Dr. Marnie Giesbrecht, professor of organ at the University of Alberta, chose works by Bach, Buxtehude, Mozart, Persichetti, Messiaen and Vierre for the inaugural

recital which attracted close to 1,000 people eager to hear this "seventh wonder of Edmonton."

Mairi MacLean of the *Edmonton Journal* noted that the crowd's anticipation turned into celebration as Giesbrecht "plumbed the instrument's depth in a program designed to show off its many hues and capabilities."

John Charles of the *Edmonton Sun* called Opus 23 "the seventh wonder of

Edmonton" and compared its sound to the concert organ at London's Royal Festival Hall. He added, "This is a simple, unadorned church, and the big solid and silver organ — its tallest pipes are 32 feet high — is an imposing structure. The sound is imposing, too, because the church has no pillars to obstruct and is roughly octagonal in shape."

Anonymous donor

About four years ago someone phoned the church offering to donate \$350,000 anonymously for a first-rate pipe organ to be housed in the new church, then in its design stage.

A committee made up of musicians and people from all walks of life was formed by the West End CRC council and given a mandate to come up with recommendations for an organ and an organ builder.

The Organ Resource Centre, a sub-branch of the Royal Canadian College of Organists, was very helpful in providing the committee with information on builders, acoustics and related materials.

Organ placement received much attention. Since the sanctuary would be used for recitals, choral concerts and perhaps even symphonic ensembles in addition to church services, the frontal placement of the organ would provide a good venue for both audience and performers. From the point of view of worship, the "communion of the saints" would be better achieved if the entire congregation were located together. Hence they decided upon the semi-circular design of the pews.

After examining the workmanship and tonal quality of many organs throughout Alberta and Canada, the West End's council accepted the committee's recommendation to appoint Quebec's Letourneau Organ Company to design and build an instrument that would incorporate the best of two worlds, mechanical key action and the latest in electronic developments.

The final tonal design was determined by Dr. Jacobus Kloppers, professor of organ and musicology at The King's College, and by Marnie Giesbrecht and her husband Joachim Segger, West End's director of music, in collaboration with Fernand Letourneau.

Corjam Buma, an acoustical consultant, provided invaluable advice, and Don Gurney, the church's architect, took a personal interest in the organ project and contributed to its final design.

Today the two-manual "Opus 23" with its 35 stops and 44 ranks of pipes (totalling 2,216), stands as the visual



Photo: Ed Kaiser, The Edmonton Journal
Fernand Letourneau, organ builder, checking the \$400,000 pipe organ installed in Edmonton's West End Christian Reformed Church. It took five weeks to construct and tune up the organ.

Létourneau Organ--Opus 23					
Specification					
Hauptwerk		Schwellwerk		Pedal	
1. Quintaton	16	13. Offenflöte	8	26. Prinzipal	16
2. Prinzipal	8	14. Salizional	8	27. Subbass	16
3. Holzgedackt	8	15. Schwebung	8	28. Oktav	8
4. Rohrflöte	4	16. Prinzipal	4	29. Gedactflöte	8
5. Oktav	4	17. Koppelflöte	4	30. Choralbass	4
6. Quint	2 2/3	18. Sesquialtera II	2 2/3-1 3/5	31. Nachthorn	2
7. Flachflöte	2	19. Oktav	2	32. Mixture IV	2 2/3
8. Prinzipal	2	20. Blockflöte	2	33. Posamine	16
9. Terz	1 3/5	21. Quint	1 3/5	34. Trompete	8
10. Mixture IV	1 1/3	22. Sifflöte	1	35. Klarine	4
11. Trompete	8	23. Zimbel III	1/2	Tremulant	
12. Clarion horiz.	4	24. Fagott	16		
Tremulant		25. Krummhorn	8		
		Tremulant			
Couplers		Compass		Summary	
Hauptwerk to Pedal		Manual Keyboards, 58 notes		35 stops	
Schwellwerk to Pedal		Pedal keyboard, 32 notes		44 ranks	
Schwellwerk to Hauptwerk				2,216 pipes	

The West End organ incorporates the best of two worlds: mechanical key action and the latest electronic development.

centrepiece in West End's new sanctuary which, according to Mairi MacLean, has "a spare, monochromatic but by no means unattractive interior."

To God be the glory

The instrument was dedicated to the glory of God during the congregation's morning service on May 12, 1991.

The program notes for this occasion focused on Psalm 150. We read: "Music is one of God's greatest gifts to human-kind. The organ, which reflects many of the images in Psalm 150, has always held a real place of honour within the Christian church. Whether it is used for accompanying congregational singing or as solo instrument, this organ adds splendour to our worship services in offering praise to God, helps create a sense of prayer for the people of the Lord, and raises their spirits in giving glory to God. We celebrate this day as we sing



Photo: Stan de Jong
Joachim Segger, West End's Director of Music, shows Stan de Jong what "Opus 23" is capable of.

praise to our God by reflecting on God's grace to us through Jesus Christ in psalms and hymns penned by poets and composers throughout the ages."

Cinema summaries

Marian Van Til

City Slickers

Rated PG

Stars Billy Crystal, Daniel Stern, Bruno Kirby, Jack Palance

Written by Lowell Ganz and Babaloo Mandel

Directed by Ron Underwood

One could be forgiven for thinking that with frenetic comedian Billy Crystal as its star and executive producer, *City Slickers* might be a funny but essentially empty vehicle for Crystal's fast-paced one-liners.

But this film is a pleasant surprise. Crystal, in fact, is largely responsible for the film's tender spirit, its refreshing look at male mid-life crises, and a kind of gentle humour which is integral to its characters and story.

Mitch, who has just turned 39, sells advertising time for a New York City radio station. He has a loving, understanding wife and two basically good kids. But something's wrong and he doesn't know what. His smile has left him, he dwells on death and he's tired of his childhood friend, Ed (Bruno Kirby), dragging him and their mutual pal, Phil (Daniel Stern), off to far corners of the world to engage in feats that prove to themselves and each other that they're macho.

"Have you ever looked at yourself and felt you'll never look any better, you'll never do any better, and you'll never be any better than you are right now — and it's not that great?" he asks. That's how he's feeling.

Reluctant cowboy

When Ed suggests yet another trip, this time a cattle drive from Arizona to Colorado, Mitch isn't interested. But his wife is getting frustrated with his negativism and suggests he go.

And go he does. The three New York yuppies, city slickers all, can't even ride a horse when they arrive. The group consists of the three white-collar New Yorkers, a black dentist and his son, two overweight brothers who own nationwide ice cream franchises, and a young woman who's there alone because her best friend had to drop out suddenly. A hard-surfaced trail driver with a marshmallow heart, two mean hired hands, and a cook who drinks on the job complete the entourage — along with the herd of cattle, of course.

Mitch isn't the only one who needs rejuvenation. Ed and Phil each have their own problems. As they and the others in the group are confronted with adversity as the trip wears on, their moral and emotional strength is tested in a way never touched by the macho exploits on which Ed had led them in the past. And their friendship together thrives and is redefined as their individual characters grow and are strengthened.

City Slickers pokes gentle fun at both cowboy tough-guy stereotypes and the lifestyles of these "city boys" going through mid-life crisis. The scenery is gorgeous, the soundtrack is exhilarating and the plot takes unpredictable twists. Jarring notes are sounded, though, by the occasional use of unnecessary profanity. (These are not profane characters; the audience would have been much better served without such language.) It's probably not necessary to add that while Mitch returns invigorated and recommitted to his wife, kids and job, from a Christian point of view he never finds a real answer to the meaning of life. Parents who are contemplating taking children to see this should be advised, too, that there is some very frank (though not vulgar) talk about sex in the film.

Despite its shortcomings, in general spirit and the type of message it conveys, *City Slickers* is cuts above the majority of comedies appearing these days.

Church

Marian Van Til, page editor

Poland rejects abortion ban: move seen as loss for church

WARSAW, Poland (EP) — The Polish Parliament rejected May 17 legislation that would

have banned abortions. The move was the first political setback for the Roman

Catholic Church in Poland since the fall of communism in 1989.

The decision disappointed Poland's Catholic leaders, who had been lobbying to have a comprehensive abortion ban passed to honour Pope John Paul, who visited his homeland in early June. Instead, legislators adopted a non-binding resolution that calls on the government to ban abortions by private doctors.

The resolution makes no mention of state hospitals, where abortions have been performed since 1956.

Although church leaders support an abortion ban, public opinion in the overwhelmingly Catholic nation

opposes such a ban. Abortion is the leading form of birth control in Poland, where an estimated half of all pregnancies end in abortion.

Support for the church is high in Poland, although its popularity may be declining. In April, an opinion poll taken for Polish television showed that for the first time the church had slipped from its position as the nation's most trusted institution. It was supplanted by the army.

The church is pushing for closer ties with the new Polish government. In a statement issued in April, the nation's bishops said, "Exceptional emphasis should be laid on the need for co-operation between

the state and the Catholic Church, co-operation rooted in the good of individuals, who in the Polish situation are predominantly members of both these communities at the same time."

In other Poland news, Polish President Lech Walesa apologized May 20 for anti-Semitism in his nation's history. In an emotional speech to the Israeli Parliament — which includes survivors of Auschwitz and other Nazi death camps built on Polish soil — Walesa said, "Here in Israel, the land of your culture and revival, I ask for your forgiveness."

Churches ask for role in studying violence against women

C.C. Staff

Representatives of Canadian Churches have praised the federal government for promising in its Throne Speech in May to establish a "blue ribbon" panel to study violence against women.

In a letter sent to Prime Minister Brian Mulroney on June 10, representatives from nine churches, including the Council of Christian Reformed Churches, and two inter-church coalitions says they commend the government for promising to establish the panel.

"Violence against women is a grave social problem. Your decision to give this important issue serious attention is most needed and most welcome," says the letter.

In the same breath churches asked Mulroney to include them in the panel's work.

"Many of the churches," the letter says, "have been actively involved in analyzing the cause of this form of violence and proposing strategies for prevention. We, therefore, hope that you will consult the church community on the terms of reference and composition of the panel."

The church leaders urged the government to establish the panel "with all possible speed."

The coalition represents the Canadian Conference of Catholic Bishops; the United, Anglican, Presbyterian, Evangelical Lutheran, and Christian Reformed Churches in Canada; the Salvation Army; the Evangelical Fellowship of Canada; the Women's Inter-Church Council of Canada; the Mennonite Central Committee and the Church Council on Justice and Corrections.

Last month, this same coalition of churches wrote Justice Minister Kim Campbell urging her to introduce legislation on pornography.

The churches called on the Minister to "firmly prohibit" the production, distribution and exhibition of two types of pornography: pornography involving children and pornography depicting violent or degrading behaviour in a sexual context. The coalition urged that these become offenses under the Criminal Code.

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Word
and
Spirit

Andrew Kuyvenhoven



The Bible is time-conditioned but not time-bound

The Bible and all authentic writings are time-conditioned. If a book does not reflect the general ideas and knowledge of its times, it's a fake. If you were reading a book in which Julius Caesar went by airplane from Rome to Britannia you would know that the book could not be true. An airplane in the days of the Roman emperors is an *anachronism*, something that does not fit with its historical setting.

The *Book of Mormon* is a fake. This book says: "It is the earth that moveth and not the sun" (Helaman 12:15). And that's supposed to have been written before the birth of Jesus! It shows a knowledge nobody had at that time and it's a statement that would not have made sense to anybody. Many more *anachronisms* in the *Book of Mormon* could be mentioned.

The Reformed churches have always taught that God's timeless truth was revealed through people who spoke the languages of time-conditioned cultures. As far as geology, physics and medicine are concerned, "the Bible-writers probably knew no more than their contemporaries," said Herman Bavinck (*Gereformeerde Dogmatiek I*, p. 473).

God told Israel not to make any image ("idol," says NIV) "in the form of anything in heaven above or on the earth beneath or in the waters below" (Ex. 20:4; Deut. 5:8). That's how the Israelites, the Mesopotamians and the Egyptians thought of their world: above is the realm of God and all the heavenly beings, here below is the dry ground that floats upon the waters — the subterranean ocean that also surrounds the earth. So when God gives this commandment he tells us that no image found in any realm of the universe may be worshipped as the representation of God. He will communicate with us in the way *he* chooses and he wants to be worshipped as *he* himself decrees.

No three-storey universe

That commandment is not time-bound, but

the language of the three-storey universe is time-conditioned.

We have the same language of the three-level cosmos in the hymn about the exaltation of Jesus:

Therefore God exalted him to the highest place and gave him the name that is above every name that at the name of Jesus every knee shall bow in heaven and on earth and under the earth... (Phil. 2:9, 10).

The "highest place" does not mean 2,000 feet above the angels' balcony, but the highest rank. God himself will be glorified "in the Name of Jesus." He wants all beings of all realms — angels, people and demons — to genuflect (bow the knee) before Jesus. Jesus is Lord and everyone must admit it "to the glory of the Father" (v. 11).

The three-level universe is a time-conditioned expression in the second commandment. But the command is universally valid.

The exaltation of Jesus is expressed in language of a three-level, time-conditioned understanding of the cosmos. But the Lordship of Jesus is the great truth for all times.

I do not think that any Christian finds it difficult to distinguish between the time-conditioned language and the lasting message in the examples from Exodus 20 and Philippians 2.

Now let the reader judge what Donald B. DeYoung (a so-called creation-scientist who teaches at Grace College, Winona Lake, Indiana) did in his *Astronomy and the Bible* (Baker Bookhouse 1989). He tells many things about God, the world and the stars in 100 questions and answers. He also raises the question: "Did Bible writers believe that the earth was flat?" And he answers: "No — this false idea is *not* taught in Scripture." Then he quotes Job 26:7 which he says must show that the Bible writers knew what we know.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

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Your co-operation is appreciated. We wish you all a
relaxing holiday.

Stan de Jong
Manager

Christian Reformed Synod 1991

Opinion

Dordt College the appropriate place for this year's synod

Marian Van Til

Dordt College, which during the academic year adds about 1,000 students to Sioux Center's population of 5,000, was the site of this year's Christian Reformed Church synod.

The college has grown immensely since the denomination's general synod first met there in 1965, on the then tiny, treeless campus with a couple of orange-brick buildings. Dordt is now dotted with magnificent shade-producing trees, beautiful landscaping and state-of-the-art facilities. More importantly, it is committed to giving its students a uniquely Reformed but broad-based education in a large variety of disciplines.

The college defines Sioux Center, and even Sioux County, and it is embraced warmly by a huge segment of the CRC's Midwestern members and draws support from across the continent as well.

I attended Dordt, beginning in 1970. While I highly value the education I received there, it was not always a comfortable place for urbanites like myself, or for those who didn't conform to local social mores. Canadians, particularly, had a tough time there at that time. I'm pretty sure it would be

easier to be a student at Dordt now than it was 20 years ago. While it's still pretty homogeneous, its impact and insight are broadening.

Parallels can be drawn to the Christian Reformed Church. The denomination has grown much in a quarter century, and not just numerically. While still largely Dutch and reflecting educated mainstream America, the CRC has broadened its horizons — ethnically, pastorally, ecumenically. The Canadian segment of the church has come into its own and is now in a position to influence for good the denomination as a whole. Time and again in the years I've covered synods, I've seen the informed thought and Reformed articulateness of Canadian delegates convince the synod of a particular course of action. (Every now and then there are exceptions!)

Growth is painful

While some decry that the CRC is headed down the wrong path, I see it as growing in diversity and vitality while remaining self-consciously biblical. Such growth means change, not in how the Bible is read but in how it is applied in a complex, hurting, high-tech world. And such change requires mental and emotional

elasticity, the development of which can be painful — as it was for Dordt College in the early 1970s as it decided it must embark boldly down a Kuyperean Reformational road.

My denomination is learning to embrace the variety of people God created, so that ethnic background, colour, physical or mental disabilities, marital status and, yes, gender, are barriers less and less. Main-

taining confessional integrity, and accepting diversity and difference among members need not be mutually exclusive, we are finding out. It's easier for me to be Christian Reformed today than it was when I was a child, a high school or college student, or even five years ago.

Yet, not everyone can say that; there are many who still experience their church, the Christian Reformed Church,

with difficulty. They are people whose pain is not ministered to and whose questions are not entertained. But if we're serious about what God requires of us, we will *together* try to walk down a road that more and more balances mercy and justice, underpinned by the first and great commandment: Love God above all and your neighbour — *all* your neighbours — as yourself.

Synod won't let women exhort outside the CRC

SIOUX CENTER, Ia. — The Christian Reformed Church synod voted not to give credit for preaching to current Calvin Seminary students who are women.

While preaching or "field experience" is currently not a requirement at Calvin Seminary for the women in the Master of Divinity program, those who wish to get preaching experience are often invited to "exhort" by non-Christian Reformed churches. When they do so, their work is evaluated by the seminary — though it does not solicit such opportunities for its female students.

In light of the impending ratification of the 1990 decision to open all church offices to women, the seminary board

presented for approval to synod its interim policy which would "allow women students who aspire to ordain ministry in the Christian Reformed Church to have their preaching in non-CRC churches evaluated and credited as part of their field-education program." This would provide a basis for eventual candidacy

evaluation by the faculty and board.

Synod did not approve the policy, saying it would "create unrest in the denomination." It did not, however, specifically prohibit female seminary students from the current practice of exhorting in other denominations. **MTV**

Be careful what you say: synod

SIOUX CENTER, Ia. — There has been much unrest within the Christian Reformed Church in the last several years, related to issues such as ordaining women and the church's stance on how the Bible relates to science, Synod 1991 acknowledged. That unrest has been escalated by individuals,

church councils and published statements which have created "rumours, false charges and innuendo against [other] individuals, churches, synods, agencies, and education institutions," it was noted. Synod declared its "strong disapproval" of such statements and activity.

Therefore on the urging of Classis Erie it reminded churches "neither to circulate charges nor to act on rumour" and it instructed classes to discipline councils that disregard the Church Order — from either side of an issue, of course.

Catholic Bishops call for a 'just social agenda' for Canada

C.C. Staff

The 28-member Ontario Conference of Catholic Bishops recently released "100 Years of Catholic Social Teaching," in which the bishops blame Canada's social problems on economic policies that give priority to the "pursuit of private goods rather than to mobilizing forces for the pursuit of the common good."

The bishops say in the document that a broad coalition of organized labour, business leaders, government officials and all "people of good will" is needed to work out a just social agenda for Canada.

Unemployment, housing shortages among the poor and a heavy dependence on food banks and social programs are the consequences of Canada's

recession, the bishops say.


The document challenges Canadians to work together to "bring about a socio-economic climate in which all human beings can become what God intended them to be."

Rev. Angus Macdougall, general secretary of the bishops' conference, hopes the new document will be used as an educational tool. *With files from The Toronto Star.*

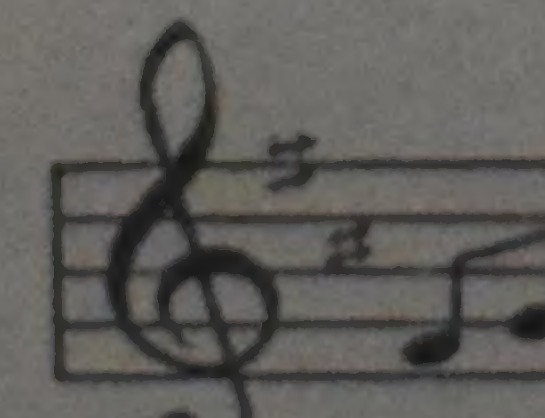
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Feature

Search for Canada's soul a fool's quest

Paul Marshall

Several years ago my wife and I spent our honeymoon driving south from Vancouver along the west coast of the U.S. While in Palo Alto we visited Prof. Eric Voegelin, an Austrian scholar I had long admired, who was then semi-retired completing the final volumes of his *Order and History*. Prof. Voegelin thought that anyone silly enough to visit him while honeymooning just had to be seen, so he invited us in for the afternoon.

As my wife is a counsellor, the topic turned to psychology. She remarked on the number of people who came to her "looking for their identity." Voegelin was amused by this and confided that he did not have an identity. He added that he had never had one and never really missed it. In fact he suggested (actually declared) that no one had them before the 1950s, which was when Eric Ericson had invented them. People had been looking for them ever since.

Before then they had looked for their "egos" (since Max Stirner's *The Ego and Its Own* in the 1840s). Both pursuits were fruitless and pointless.

People with histories

His key point was that there is no 'thing,' 'essence,' 'soul,' 'identity,' (a type of spiritual or psychological gyroscope) within us which shows who we are. Looking for it is a fool's quest. When we look inward (as we should) we may find pains, fears, hopes; we may find a hunger for God. But we will not find 'ourselves.' Rather, we will find out who we are only in our relations to what is about us — homes, families, work, friends, environment, language....

The key to knowing ourselves is, as Calvin said, to know God. We know who we are in relation to God: we are God's children.

One of my conclusions from that afternoon is that 'identity' (to use that hackneyed word) is tied to our calling in life. 'Calling' not in the sense of a call to ordination, or to work, but as all the God-given responsibilities that we have in living with friends, co-workers, co-citizens, families, neighbours, animals.... We are people with histories, responsibilities, aptitudes and talents called to love others in this place at this time. That is what, if anything, it means to have, or be, an 'identity.' In this sense 'identity' would better be described as our location in the world and to calling in life. People look for their identity when they lose their calling.

Clumsy search

Unlike most Christians I think we should usually avoid using personal terms to describe things political. However in the case of Canada, the personal imagery begs to be extended. Canada (or English Canada) is notorious for its supposed lack of, and certainly for its search for, an 'identity.' (Quebec will be the same 20 years after it secedes.)

Sociologists, political scientists, politicians and bureaucrats poke clumsily at the now variegated lump, lifting bits to see if the elusive identity hides beneath. Government funds are lavished in the hunt. More appropriately, historians, philosophers and, especially,

novelists have tried to discern the shifting contours of Canada's place in the scheme of things.

But the patient (for thus we have become) now lies inert, gazing at U.S. television. The politicians and ruling classes try to arouse it to do battle with Quebec separatism, with the hope that within Canada, or within the Canadian psyche, lies a guide, a beacon, that, if only it is uncovered, will lead us to the light.

Counter-America

In the past the idea of Canada having an identity — a sense of calling and a place in the scheme of things — made some sense. As far as Ontario and the Maritimes are concerned, they knew that they lay in a British tradition and that they were not Americans. Over time the latter theme has become dominant. This negative characterization reflects the fact that Canada was formed as an alternative to the United States and even, in the words of R. MacGregor Dawson, as a "counter-America."

In general the U.S. was regarded as "too big, too unmanageable and too violent." This was in turn held to be a result of the American infatuation with democracy, an infatuation combined with a concomitant lack of authority. Four years before Canadian confederation, D'Arcy McGee ascribed the faults of the "American constitutions" to the fact that "their authors...were so busy looking after their new found liberty they forgot that they too, could not long govern without authority...." This obsession with liberty meant that Americans "could not assert the divine origin of government, the natural right of man to be governed, the virtue of civil obedience...."

This infatuation with democracy and with self-assertion was in turn thought to lead to impiety. In 1905, Sir Wilfrid Laurier, Canadian Prime Minister and Liberal, lamented an America "in whose schools for fear that Christian dogmas in which all do not believe might be taught Christian morals are not taught...." This was in marked contrast to Canada "where the young children of the land are taught Christian morals and Christian dogmas."

Beyond these particular criticisms was a more general fear of the American ethos. As a summary of this, I can do no better than borrow the words of David Putter's conclusion of a book-length survey of Canadian views of the U.S.:

...what Canadians sensed was that their culture and their system still largely accepted the principle of authority, while American society and the American system did not.... Canadians believed that the state...should provide moral direction.... Moral direction meant discipline, order, responsibility, obedience,



even inhibition. America too, has believed in discipline, order, responsibility, and the rest, but it has believed in them as self-imposed.... not imposed by public authority.⁴

This antipathy to the U.S. never came to clear articulation. It was often little more than suspicion. Equally imprecise was what they sought for Canada. George Grant depicted it as an:

inchoate desire to build...a society with a greater sense of order and restraint than freedom-loving republicans would allow. It was no better defined than a kind of suspicion that we in Canada could be less lawless and have a greater sense of propriety than the United States.⁵

Canadian myth

This description is general but it touches the heart of the matter. It illuminates many Canadian myths. From our "Peace, Order and Good Government" over against the American "Life, Liberty and the Pursuit of Happiness." From our lone mountie keeping order over against the U.S. "wild west." Our mild manners, our clean cities, our lower murder rates and crime rates. These have always been a source of Canadian pride or, at least, a lessening of its embarrassment.

Reorientation

And none of this was, or needed to be, sustained by a created sense of identity. Seymour Martin Lipset, perhaps the leading student of U.S. and Canadian differences, maintains that, up to the present day, their different patterns lie in the centuries-old responses of each country (or proto-country) to the fact of

revolution and modernity.⁶

Why then does Canada now look for itself? Why has a sense of Canada been lost? Some basic reasons are the gradual reorientation toward the United States, prompted in the first place by the economic advantages of trade over a border rather than over an ocean. In more recent years the pervasive impact of media (as a substitute reality), and especially U.S. media, has reshaped Canadian consciousness.

Thirdly, Canada's intellectual and ruling classes have been systematically converted to an ideology, predominant in the U.S., that Europeans call 'liberalism.' This is a secular individualism which believes that the goal of politics is to increase individual freedom. Especially in the last two decades (as a nod to Canada's more 'leftist' political traditions) they have imbibed the sub-form of this ideology that the American's call 'liberalism' — i.e. a slightly pink and aggressively secular form of liberalism. This is now the dominant ideology of all of Canada's main federal parties.

End of diversity

I believe that liberalism is the most potent force in the destruction of Canada. The Canadian political vocabulary is now one of the "state versus the individual," individual freedom, individual rights, civil rights. The notion of communities has been discarded (except for multi-cultural fancy dress); the state dealing with individual rights and freedoms is all.

In the pure form of such a society (which, thank God, does not and cannot exist) each person is taught that their goal in life is self-realization, self-fulfilment: they are taught that ethics are merely "values" (personal choices);

they are taught that all differences between people (sex, race, religion) are irrelevant and therefore must be ignored in social life (this is called 'respect for religion...etc.'): they are taught that they have a fundamental right to all of these things and that no one should interfere with them or disparage them.

This type of society has many things to commend it. There are certainly worse types of regimes in the world. But it is not a society which will retain communities or traditions. It is not a society which will maintain any Canadian character. It is not a society which will produce a way of life distinct from that of any other liberal society. Diversity disappears. To quote Grant again:

As for pluralism, differences in the technological state are able to exist only in private activities: how we eat; how we mate; how we practise ceremonies. Some like pizza, some like steaks; some like girls; some like boys; some like synagogue, some like mass. But we all do it in churches, motels, restaurants, indistinguishable from the Atlantic to the Pacific.'

Individual over community

In such a society there is nothing which can hear a call to something more than self-interest. Each government is judged by what it will do for me. As no government can benefit all at the cost of none, politics produces an incredible cynicism and pettiness.

Many Canadians have pointed out this liberalism and this Americanization, and many of them have blamed the Free Trade agreement for worsening the situation. But the dominant force

"I believe that liberalism is the most potent force in the destruction of Canada.... The notion of communities has been discarded... the state dealing with individual rights and freedoms is all."

accelerating these tendencies in Canada recently has been the new charter of Rights and Freedoms, or, at least, the interpretations of that Charter. It has placed individuals and individual rights at the centre of our consciousness. It exalts the individual over communities and traditions. And now, frequently, it draws directly on American case law. What is ironic is to see self-styled nationalists pillory the free trade agreement while lauding the Charter's individualism.

But, in any case, English Canada is rapidly making itself a liberal society. It will find no identity within itself, and no purpose unless it touches its religious roots and hopes. It will become like part of the U.S., with the same rights and the same murder rates. At some point it will seem stupid not to be American.

Ten years after he wrote his lament for the death of Canada, *Lament for a Nation*, I phoned George Grant for an article I was writing. When he found out that article was on Canadian nationalism he said that he wasn't interested in that any more and only wanted to talk explicitly about Christianity. I didn't agree with him then. Now, I wonder,

Paul Marshall is Senior Member in Political Science at the Institute for Christian Studies in Toronto. This article was originally printed in *Crux* (from Regent College) March 1991.

1. Gerald A. Caplan and James R. Laxer, "Un-American Traditions in Canada," pp. 305-320 of Ian Lumsden, ed., *Close the 49th Parallel etc.* (Toronto: University of Toronto Press, 1970), p. 308.

2. S.F. Wise and R.C. Brown, ed., *Canada Views the United States: Nineteenth Century Political Attitudes* (Seattle and London: University of Washington Press, 1967), p. 120. I have described Canadian views of the U.S. in my "Anglo-American Perspectives on the U.S. Constitution," pp. 53-67 of R. Wells and T. Askew, eds.,

Liberty and Law (Grand Rapids, MI: Eerdmans, 1988).

3. *op. cit.*, p. 118.

4. *op. cit.*, pp. 128-129.

5. George Grant, *Lament for a Nation* (Toronto: McClelland and Stewart, 1965), pp. 69-70.

6. S.M. Lipset, *Continental Divide: The Value and Institutions of the United States and Canada* (New York: Routledge, 1990).

7. George Grant, *Technology and Empire* (Toronto: Anansi, 1969), p. 26.



Queen Elizabeth signs the Canadian constitution with Prime Minister Trudeau, Michael Pitfield and Michael Kirby.

Photo: National Film Board

Individualism stands in the way of national unity, says CPJ

Robert VanderVennen

Asking the right questions to help Canada redefine itself, in contrast to adjusting structures that would look like rearranging deck chairs on the Titanic, is a way that Citizens for Public Justice wants to help build a new Canada. Their discussion paper, called "Toward a New Canada: Building Bridges Across Borders," is a major contribution to building a renewed nation.

The paper was prepared by CPJ-Alberta with the co-ordinating efforts of Lorraine Land. It was submitted to the Spicer Commission and the Alberta Select Standing Committee on Constitutional Reform.

People do not belong to a nation simply as individuals, as Canada's reigning liberal political philosophy and the Charter of Rights and Freedoms assume, says the paper. People are members of different communities identified by their common history, ethno-culture and religious faiths. There are constitutional implications of the fact that these communities, too, belong to Canada in certain distinct ways.

The paper asks what lessons can be learned from the Meech Lake fiasco, and what is the role of national identity and particular identities in Canada. It asks what the challenge of our deep diversity means for a Canadian nation. What does individualism mean for distinct communities in Canada, and for Quebec?

"Our present crisis is a result of the exercise of personal and institutional self-interest in the past." The answer to our current problems, therefore, "will not be a new and imaginative balance of competing forces and interests." We must look to the fundamental roots of our present crisis.

"The old politics of government elites have induced cynicism." Canadians feel alienated from their governments. These are legacies from the Meech Lake effort. Many Canadians, holding to the concept of the equality of the provinces, were offended by "the asymmetric recognition of Quebec as a distinct society."

Do only individuals belong to Canada?

We must "challenge the assumption that the only way to belong to Canada is as individuals." Multiculturalism approves of our diversity in living, eating, and speaking different languages. But diversity is trivialized when we are all required

to relate to the government in the same way. The human being is not an isolated, atomistic individual, but a person who belongs to a web of relationships. Canadians have certain rights to public services *because* of their particular group characteristics, as well as because they are individuals. Both must be upheld in constitutional negotiations, says CPJ.

Unfortunately Quebec's approach to the constitution is based on a two-nations model. But that ignores that Quebec itself is not homogeneous — think of its anglophone minority and its native peoples, for example. "Quebec cannot be Quebec wholly within the horizon of a public philosophy of liberal individual rights," asserts CPJ.

Since democratic decision-making is inherently biased against minorities, powers important to minorities should be assigned to the provincial level, while the national level should deal with powers in which all people have a common interest.

Four regions instead of ten provinces

CPJ suggests that Canada undertake a serious reconsideration of the role of provinces in Confederation. It would be better for Canada to consist of four regions rather than ten provinces, this paper suggests. That would be a more natural distribution of boundaries, and would address the problem of Canadians being "among the most over-governed peoples in the world."

CPJ affirms that justice for native peoples is the litmus test for all diverse communities in Canada. The reason is simply that aboriginal peoples *belong* in a manner very different from most other Canadians.

One implication of their analysis, says CPJ, is that *proportional representation* in Parliament would be a fairer representation of diversity. Checks could be built into the system to prevent a fragmentation of parliamentary representation.



CHRISTIAN REFORMED SYNOD 1991



All photos: Marian Van Til

Synod requires the CRC to 'own' its ministry to youth

Marian Van Til

Synod's fifth day was taken up with improving the denomination's ministry to high school-aged youth. A Youth Ministry Committee (YMC) was established and a comprehensive strategy for nurturing the church's teenagers was approved. The 13-member Youth Ministry Committee will work closely with United Calvinist Youth, a parachurch organization that includes the Young Calvinist Federation, Cadets and Calvinettes.

Ministry specifically to young adults is still being addressed by a study committee and proposals about such ministry will come before next year's synod.

Need a 'clear vision'

Six overtures came before synod in response to the study committee's report on the CRC's youth and young-adult ministry. Synod 1988 appointed the committee in response to two overtures which that synod said "revealed a wide concern, many questions that merit answers, and the need for a clear vision" regarding the denomination's youth ministry.

The committee's report analyzed the present youth ministry and developed a youth ministry vision, program, and structure for the CRC. The report also included an analysis of the "spiritual growth program, structure, Bible knowledge and church education, congregational life, service, fellowship and leadership development" of the CRC's ministry to youth (Grade 3 through high school) and young adults (post-high school single people under 30). Delegates repeatedly expressed great appreciation for the report.

It soon became apparent to the committee, it said, that it would need a way to find out just what young people's problems are and how common they are. Parents, pastors, elders, deacons and youth leaders had expressed various concerns — but how did young people themselves view the

church's ministry to them?

Professional survey

To find that out, a survey of both youth and young adults was conducted by the Calvin College Social Research Center (SRC).

The SRC randomly selected 75 sample congregations keeping three variables in mind: whether they were in Canada or the U.S., organized or unorganized, large or small; 61 of the 75 agreed to participate. Questionnaires were completed by 314 youths (16-18 years old) and 138 young adults (25-28 years old). The percentage of Canadian to American respondents was about that of the church as a whole.

The low number of young adult responses was due to the fact that many churches seem not to be well-informed about where their young adults are and what they're doing, the committee noted — a problem in itself. However, the returns received from both groups "proved to be a good representation in terms of the three variables" mentioned above, said the committee.

Survey results: excerpts

Beliefs and practices

"The general results of this survey were surprisingly and encouragingly positive," the committee felt. "The worrisome comments by some in the church that we are losing our youth and that they lack faith appear to be inaccurate."

• Over 85 per cent of both youth and young adults "testify that they 'try to live a life to please [God]'. Only six per cent 'don't think much about [God]' or aren't sure if they believe in him."

• Belief in the Trinity, in Jesus as the only way of salvation, and in the Bible as the Word of God runs from 89 per cent to 95 per cent. It is interesting to note, especially in light of this year's synod agenda and the on-going controversy regarding how the



A Nigerian eats while Americans talk. The heads of Home and World Missions entertain the Nigerian CRC fraternal delegate.

Bible relates to science, that only 75 per cent believe that Christians must believe that God created the world out of nothing — a statement open to interpretation.

• Church attendance is high (91 per cent of youth attend Sunday mornings, 76 per cent attend two to four evening services a month. "More important, 71 per cent say that they go not because their parents insist but because church attendance is important to them."

• "There is a worrisome minority that appear to have serious problems with the church and its ministry to them." Only 49 per cent feel close to God. "Doubting their belief in God is not common among CRC youth," the committee notes; but "feeling distant from God is."

'Problem areas'

• While 17 per cent of youth and 52 per cent of young adults have had sexual intercourse, that means the "abstinence rate" is "considerably higher than that of the general populace," the committee points out.

• Drug use is uncommon — except for alcohol. The use of alcohol is "relatively high": 55 per cent for youth (who cannot legally drink) and 86 per cent for young adults.

• Both the youth and young adults who feel they need the most help from the church are the ones who also feel that they get the least help from their

church. Those who feel they need the most guidance cited three major areas in which they needed help and their church doesn't provide it: a) developing the habit of regular Bible study; b) learning to talk about their faith with others; and c) developing a regular prayer life.

"These are all important areas for developing a mature faith," the committee noted. Interestingly, those who said they felt closest to God also were the ones who felt closest to their parents.

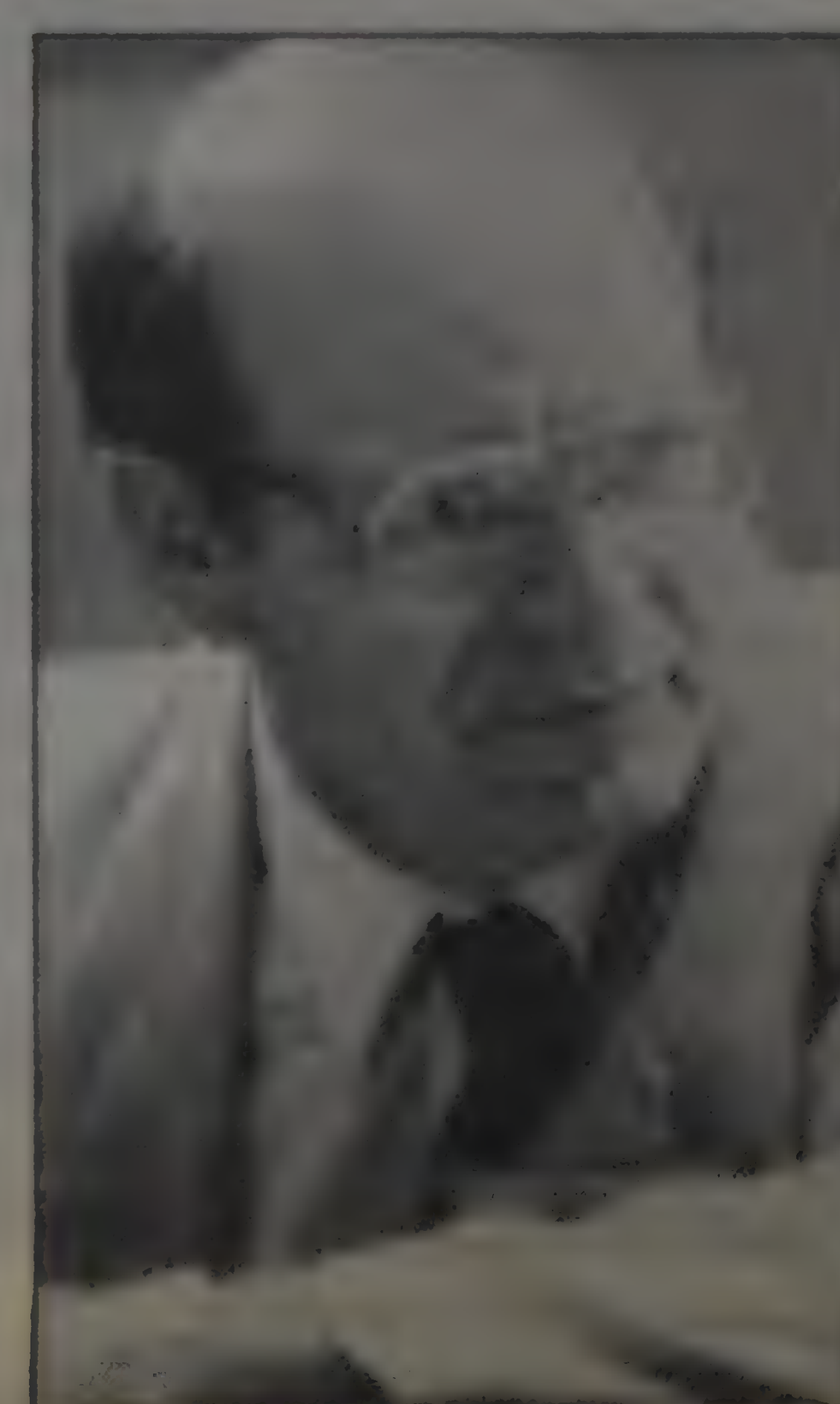
Christian role models

• Pastors, youth-group leaders, youth pastors, elders and deacons were not near the top of the list of those whom youth consider to have helped them grow as a Christian. Those who were at the top were (in order) a family member, a friend and a Christian school teacher. Pastors were fourth on the list; elders and deacons were at the very bottom. For young adults, pastors jumped to second on the list.

• When asked to rate their parents as Christian role models, respondents rated their mothers better than their fathers. Among the youth, 88 per cent rated their mothers an "excellent or good role model"; 80 per cent rated their fathers the same. Conversely, 19 per cent of the youth "graded their fathers as only fair or poor role models, while only 11 per cent considered their mothers as such." (Three



Rev. Calvin Bolt (Cl. Georgetown), synod president.



Rev. Jack Vos (Cl. Niagara), synod vice-president.

per cent had no father to rate.) "Father's need to work more on modeling for their children," concluded the committee.

Gender differences

• The cross-tabulation according to gender shows "that twice as many girls are professing members as boys and that almost twice as many girls listed a friend as someone who helped them grow as a Christian. Almost twice as many girls have invited an unchurched friend to come to church with them. Apart from these, there appeared to be no significant gender differences," said the committee.

Canadians more disenchanted

• Cross-tabulation did show a noticeable difference between Canadian and American youths and young adults, however. It indicates that "Canadian youth appear to have a greater problem with the church than the U.S. youth," said the committee.

"In feeling close to God, feeling satisfied with worship, being satisfied with church programs, Canadian youth rated a consistent 10 per cent lower" than their American counterparts. "Professions of faith among youth in Canada [are] markedly lower than in the U.S. (10 per cent in contrast to 36 per cent in the U.S.)."

Synod lets 'women in office' decision stand



An onlooker intently follows synod proceedings.

Marian Van Til

Delegates tackled the issue of ordaining women in their second week of deliberations, deciding not to "reverse, rescind, undo, repent for, etc., the 1990 [synod] decision" which allowed women to be ordained as elders and ministers (women may already be deacons). Synod also voted not to postpone ratification of the decision which Synod 1990 said should be ratified by Synod 1992.

Synod 1990's action had surprised most church members and displeased many. In reaction, a flood of "protest overtures" appeared before this year's synod. Of the 38 overtures directly addressing the subject, 22 came from individual congregations rather than classes, meaning their classes did not support their position. The remaining 16 came from 15 of the denomination's 46 classes; four of the 15 were Canadian classes.

Additional overtures and communications which were sent too late to properly appear before synod were, nevertheless, also considered by synod's advisory committee on the matter in an effort to give a hearing to all protestors. All overtures on the subject asked synod to either postpone, or reverse or revise Synod 1990's decision.

Pastoral intent must be preserved

Fourteen members of the 17-man advisory committee recommended that the overtures not be acceded to. The committee concluded that failure to give the churches the agreed upon two years for discussion before Synod 1992 is asked to ratify the decision "would undercut" Synod 1990's pastoral intention.

A four-man minority asked synod to "alter the decisions of Synod 1990 to change Article 3 of the Church Order by restoring the previous wording of [that article] thereby

withdrawing permission to utilize 'the gifts of women members in all of the offices of the church' and eliminating the need for ratification by Synod 1992."

Four hours into the debate the most crucial vote on the subject occurred. Synod defeated the minority recommendation by a ballot vote of 111 to 75.

After a supper break delegates returned to the issue and to the recommendations of the majority of the advisory committee. Shortly after, synod decided by voice that it would *not* accede to the overtures which wanted to reverse or rescind the 1990 decision.

Gather biblical grounds

But that was not the end of the matter. Synod concluded that a small ad hoc committee should gather from the various study committee reports and related publications the biblical grounds for the Synod 1990 decision. It was noted that the 20 years of debate and many study committees on the subject led up to the 1990 decision, providing the grounds for it, though Synod 1990 did not spell them out specifically. This material will be made available to the churches by November 1991. Synod said such information "would serve the pastoral and reflective process envisioned by the Synod of 1990."

In addition, synod mandated the ad hoc committee to develop for the Agenda for Synod 1992 "pastoral guidelines for councils, classes and synods in the event the 1990 decision is ratified." In a final statement on the subject, synod "encouraged individuals and churches to promote the unity of the church," but did not



Elder Wietse Posthumus (Cl. Toronto) led synod through financial reports with a sense of humour.

want to "admonish those who seek to disrupt that unity" as the advisory committee had suggested.

While the debate was long, it

was mostly cordial. John Hellinga (pastor, Cl. Chicago South), reporter for the majority advisory committee, began the discussion by urging fellow delegates not to abort the process set in motion last year. Because it wasn't just last year but two decades that the church has discussed ordaining women, he reminded synod, "We need these two years [until 1992 when synod will be asked to ratify the decision.] To disrupt this would be a terrible disservice to the church, a breach of contract," Hellinga believed.

Those who wanted to rescind the decision brought up the fact that Synod 1990 had not spelled out grounds in detail — with Bible references — for its approval of ordaining women. Thus, they argued, there were no "compelling biblical grounds." Other speakers asserted, however, that the decision logically grew out of the previous 20 years of discussion and study reports and that there was precedent for a synod to compile grounds for a previous synod's decision. Morris Greidanus (pastor, Cl. Grand Rapids South) pointed out that that happened when Synod 1990 was asked to provide support for the 1987 decision which said that male headship in the home applies also in the church.

Jack Vos (synod vice president, Cl. Niagara)



Elder Henry Washington (Cl. Chicago South) sings his heart out during morning devotions.

wondered aloud whether, with all the talk about "compelling biblical grounds," there might be such a thing as "uncompelling biblical grounds." On a more serious level, he pointed out that there are many things in the Church Order which are not supported by biblical grounds; they are simply wise decisions.

Yet the matter shouldn't be discussed on a merely Church Order level, debating articles and points of order, Vos said.

"If you wish for frustration in the churches, make this a wholly Church Order matter. This is about the Holy Spirit. Synod 1990 had the God-given insight to realize that we're at an impasse and that we don't have to agree on all interpretive things."

Delegate George Vander Weit (pastor, Cl. Lake Erie) echoed that when he said, "The umbrella of the CRC is big enough so that all of us can live under it together."

Church to address AIDS

By the year 2000 there may be 600 million people in North America with AIDS who must be ministered to in Christian love and concern — regardless of how the disease was acquired. How is the church to respond?

Classis Rocky Mountain asked that a committee study the impact of the disease on the

church and its members "with a view to developing educational materials for pastors, councils and congregations which will enable them to minister effectively to individuals and families affected by AIDS."

Synod took a slightly more direct approach. It asked CRC Publications and Calvin

Seminary to begin immediately gathering and/or preparing such material. They will then report on their work to Synod 1992. Calvin Seminary has already begun work along these lines in the Grand Rapids, Mich., area.

(With files from Bonny Wynia, Synod News Office)

MVT

Banner editor reappointed

Rev. Galen Meyer, the high school teacher and army chaplain who was appointed as editor of *The Banner* in 1989, has been reappointed for a four-year term.

Meyer says he's content for now with his position but does not see it as something he would want to do forever. "For some time, the *Banner* editorship was considered a life's calling. Andy Kuyvenhoven really started something new in retiring from it after 10 years," asserts Meyer. "I agree with that. I don't think it should be something you wrap yourself in for life. I appreciate the opportunity to do this, but it's like a call to a particular church; it has a beginning and an end. It's not easy right now," he concludes. "Some

people are upset that we look at two sides of an issue."

As it reappointed Meyer, synod recognized the fact that

this year marks *The Banner's* 125th anniversary.

MVT

Korean-language 'Banner' approved

Synod approved the start-up of a monthly Korean-language periodical which would be similar to *The Banner*, the CRC's weekly official publication. CRC Publications will lend help for seven years to the denomination's Korean churches (45 congregations) to develop the magazine. The magazine is intended to help inform Korean members about what's going on in the denomination and the broader

Christian church. It is to provide "edifying articles" which encourage Christian living and it will stimulate critical thinking on issues related to faith and culture.

MVT

Environment

Are the lights going out?

Reflections on a parable

Bert Hielema

This past winter I spent a few days cross country skiing in Algonquin Park. In the lodge there I met a professor of environmental studies at an Ontario university. After talking together for quite a while, I asked him point blank: "Given the present state of the environment and given the state of humanity (not really willing to sacrifice anything substantial for the sake of the environment), and given our economic and political system which usually chooses jobs and profit over environmental considerations, what are our chances of cleaning up the worldwide pollution?"

His reply: "None."

"What about us humans?" I asked.

Answered a lawyer-friend, "That is not important. Humans have only been on the scene for perhaps 10,000 years and the world can quite well function without them."

Said the professor, "As long as there is somewhere, say, in Newfoundland, a rock left with some lichen on it, a new start can be made and evolution can make a new beginning. Perhaps the second time around things will turn out better, in another 10 billion years."

They had no hope that the present brand of humanity would be able to rectify the environmental mess. I too have lost the conviction. I think I find support for my position in a parable, a parable that has long puzzled and intrigued me. Off and on for decades I have tried to make sense out of the parable of the 10 virgins.

The parable begins with the words, "At that time." That time is the end of days, the time when some — perhaps most — people have lost hope. I think we live in such a period. You know the parable. It deals with 10 bridesmaids, young girls, really, who are responsible for preparing the bride to meet the bridegroom.

Picture the scene: ten excited teen-aged girls. They have been invited to an important wedding and also have been asked to play a part in the proceedings. The tension as to whether *they* or some other girls would be invited is over. As all teenagers, when they came together they had looked at each other critically and felt quite pleased with how they themselves were attired.

'Foolish' had common sense

To any outsider, all 10 young women looked equally qualified, but Jesus makes a definite distinction in the group. Five he calls foolish and five he calls wise. That is one thing that has puzzled me. Why are the foolish called foolish? We know that the foolish ones are labelled foolish because they have not taken extra oil along for their lamps.

What would I have done had I been among the chosen 10? Look at the circumstances. The wedding is in the afternoon. The party is somewhat later and they hope to be back home by 11 o'clock or so. So naturally, the lights are needed only on the way back home. Big deal. If the lamps are filled up with oil that would do under normal circumstances, with fuel to spare. Plain common sense. The bridegroom was known to be a punctual person so why bother with taking along extra jars of that stinking kerosene? Suppose a heavy crock breaks and spills it all over the new dresses? Carrying the extra stuff is a nuisance, too. No way would they take extra fuel. And I agree with the so-called foolish girls. Nothing could be more sensible, in my opinion.

"But," says Jesus, "the wise took the trouble of lugging these heavy jars of oil with them." Why would they do that? Ridiculous, really. How could they properly attend to their task preparing the bride with all that smelly fuel on them? Nothing could be more impractical. Those whom Jesus



Acid rain is not the only cause of forest decline, experts say.

Photo: Czech Forestry Service

called wise do things totally beyond the normal call of duty, needlessly complicating their lives. To me the foolish make more sense.

Why does Jesus call the practical foolish and the overcautious wise?

Jesus must have had a reason; so let me make a guess, and for this I will take a little detour.

Going to church is a bit like going to a wedding: we expect to meet the Bridegroom, we expect to hear about Jesus. The routine of Sunday, our hearing a sermon and giving to the church can be compared to the normal supply of oil.

Beyond routine

But we all know there is more to meeting the Bridegroom than routine matters. There is more to being a Christian than going to church or sending kids to Christian schools. That is why the super-cautious oil bottle-bearing women are called wise. They are prepared for more and they probably don't even know what that is. However, they find this out when the Bridegroom takes a long time in coming.

We must see the context of this parable. It is set after Matthew 24, which has as heading: "Sign of the end of age" and "The day and hour of Jesus' return unknown." Jesus, after a long sermon on the final days of humanity, speaks this parable. He begins, "At that time...." At the end of days. That could mean now.

There are two kinds of people: foolish and wise.

I don't think that Jesus knew that at the end of days *oil* would again be a key element in the world. I find it a curious coincidence that *oil* today is the very item for which the world has gone to war. We must realize that the whole New Testament was written in expectation of an imminent return of Christ. "When the bridegroom took his time arriving" has been the tune that has been playing for 2,000 years. So the young girls, exhausted after extending their teenaged chatter well beyond their usual bedtime, allow the wedding feast to become a slumber party. All 10 are sacked out on couches and across the floor of the verandah where they were keeping a lookout.

But at midnight there was a cry, "The bridegroom is coming. Wake up to meet him!"

The parable portrays the practical reality in life: the unexpected does happen. All the time. Already in the nervous '90s we have seen this all too clearly in the Soviet Union, in Germany, in Kuwait. Suddenly the doomsters have substantial evidence for their message. The unexpected does happen. Before you realize, the Lord will be here. Sometimes I visualize the Lord coming back. I look forward to that day.

"Then all the maidens rose and trimmed their lamps."

They all straightened out their party dresses, quickly combed their rumpled hair and turned to their lamps; and five discovered that they have run out of oil. They were no longer ready to welcome the bridegroom. All the wick-trimming in the world, all the shaking and trying was useless: their lights were dead. The unexpected did happen. The always punctual, reliable bridegroom was late for his own party.

Ignoring the signs

You know how I interpret this? I now believe that the professor was right: God has taken so long to do anything that the world has dug its own grave in the meantime. The lights are going out in this world. I also know that I am not the only one with this opinion: in the depth of their hearts many knowledgeable people realize this. The lights are going out for this world. The prudent ones, those with the common-sense amount of oil, are sunk. Unless there is something other than the wisdom of the world to help it, there is no way that the world can straighten out the mess, politically, ecologically and economically.

So what do we do? Ignore the signs and go on as if nothing is the matter?

Well, listen to the rest of the parable.

"And the foolish said to the wise, 'Give us some of your oil,

Continued on page 15....

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Are the lights going out?

...continued from page 14.

for our lamps are going out.'"" But the wise replied, 'Perhaps there will not be enough for us and you. Go to the fuel dealers and buy some.'""

How's that for a Christian answer? Are we not supposed to share things with others? Try to buy some fuel at midnight!

There was another puzzle for me. For a long time I didn't know what to think about that rather snotty reply of the five wise young women. Now it seems to me that this answer suggests that there comes a time, and perhaps it has come, when we have to shrug our shoulders and go our own way. Time does run out, as it always does in real life. The parable, in my book, says that there comes a time when it will be too late to reform.

It seems to me that we now have reached a point in world development at which, in my opinion, it is too late to turn the ecological balance in the world, too late to reform the ecclesiastical situation, too late to revamp the economic structures, too late to change the political system. It seems to me that matters everywhere have their own inevitable momentum, leading either to total chaos and anarchy or to complete redemption.

Strange reply

It is on that note that the parable ends. While they went to buy the bridegroom came; and those who were ready, those who had the extra oil, went with him into the marriage feast and the door was shut. Afterwards the

others came, knocked and said, "Lord, open up." But he said,

"Sorry, I don't know you."

That is a strange reply. The Lord does not say, "I never called you or I never loved you." No. He says, "Listen, you have never bothered to get to know me. You never really took the time to seriously find out what I and my creation are all about. You spent your time developing intellectually, and that is good; socially, perfect. You even (like this attempt) dabbled a bit in theology. I'll forgive you. But what about a closer relationship with me? Since you did not want to bother to get into my skin and find out who I am and what my creation is all about, I now do not know you. Since you were so caught up in the system and assumed that the commonly accepted, pragmatic solution was the norm, I don't know you."

It is hard work to get to know a person. It is difficult to learn about God's Kingdom/Creation. It is even harder work to get to know oneself and our places in God's Kingdom/Creation. Yet somehow it is not difficult to get to know Jesus and his rule of the universe, not nearly as difficult as getting to know a person. After all, Jesus knows us and understands us better than we know and understand ourselves, and better than anybody else knows us. Psalm 139 tells us that. Once we try, he helps us all the way. But the first step is ours.

In this day of instant solutions, instant heating, instant cooling, we expect instant healing medicine and instant salvation; an instant Jesus. I don't believe things work that way. A life, a marriage, a faith, takes a long time maturing, just like a good wine.

Little time left

I see little of this maturing in the Christian community. I do see a lot of bickering and I don't see a lot of real concern, least of all for God's Kingdom/Creation.

In this late hour of the

present civilization the remaining time is of the essence. How do I utilize this last hour before entering the wedding hall? I try not to waste my time on unproductive dialogue, whether that be with government, business or within ecclesiastical structures. It seems to me that it is too late in history to effect structural changes in society. Rather, I try to shine my little light locally, in my personal life, not in an individualistic way, but trying to build community. I try to live a creationally responsible life in preparation for the New Earth to come, because I see this life as an experimental station for eternity. That means sharing, both my surplus and my sorrows. Only when I share in the suffering of others and share my suffering with others, take their yoke upon me, as Jesus did, can I, at this stage when the lights are going out all over the world, be a light. I know I fail in this; but I try — sometimes.

There is hope for this world, and that hope is more than a piece of lichen on a rock somewhere in Newfoundland: it is the New Creation, a new Earth under a cleaned heaven. I believe that now, as never before, is the appropriate time to share with others, people of all walks of life and from all denominations or no church affiliation, that "this world belongs to God."

We must, with others, explore ways to understand the creation-killing lifestyle we are engaged in and think of alternatives so that we can prepare ourselves for life eternal. Perhaps thinking about it, talking about it, trying to comprehend what we are doing and have done, and praying about it is all we can do.

To our world and a world population deprived of life we, as children of love, must show that we love our God and thus his creation; and love our neighbours as we ought to love ourselves.

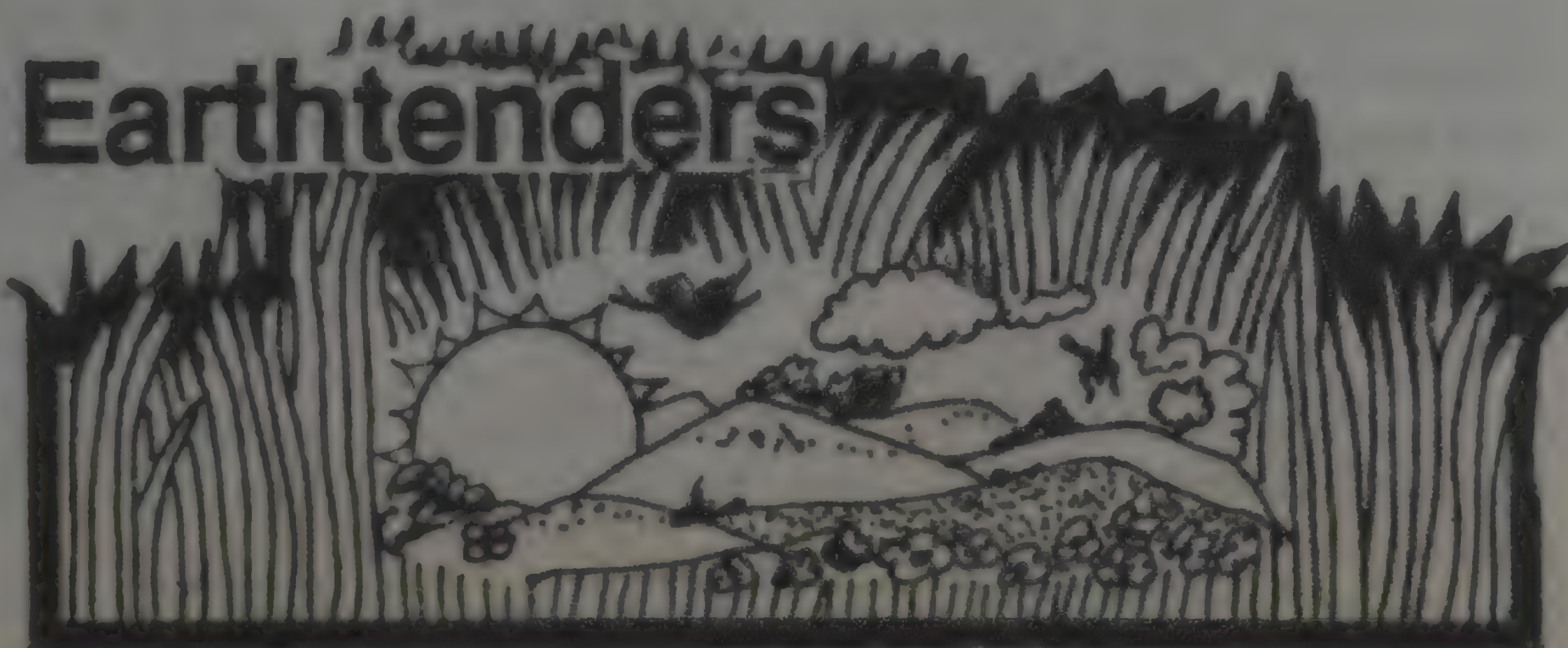
Those are the great commandments. The rest is of relative unimportance. Only when we show our love will we know Jesus and will Jesus know us. That can only be done in community with others, through the Church, the communion of saints, which transcends church affiliation.

Bert Hiwema is a real estate appraiser living in Tweed, Ont.



Puget Sound sewage drain.

Photo: C.C. files



Our place and task in the environment

Harry Spaling

Canadians are quite aware that the environment is an important issue in modern society. This awareness perks up dramatically when an environmental issue, such as a landfill site, is located close to home. What Canadians often fail to realize is that their homes, their dwellings, may themselves be environmental hazards or major sources of ecological poisons.

Canada's nine million homes generate huge quantities of hazardous wastes. Almost all have several litres of paint, gasoline, motor oil, lawn and garden pesticides, cleaning agents and other chemically-based products in basements, garages or storage sheds. A city with 100,000 homes produces about two million litres of hazardous household waste per year.

Although a part of the garbage disposal problem, hazardous wastes are particularly obnoxious because of their toxic, corrosive, explosive or flammable properties. These properties require hazardous household waste to be separated from the usual manner of garbage disposal.

Many Canadians dispose of household chemicals down the drain or with the weekly garbage. This causes several problems. In cities, sewage treatment plants are not capable of breaking down most chemicals and these end up in rivers and lakes. In rural areas, septic tanks may no longer operate effectively and seepage into soil and the water table may occur. Throwing out hazardous wastes with the garbage may add to landfill leachates which may contaminate groundwater. There have even been cases of explosion, fire and personal injury resulting from the mixing of hazardous wastes and regular garbage.

Managing hazardous waste

There are four steps any home can take toward managing their household hazardous wastes:

1. Reduce use of hazardous products with alternatives such as:

- Baking soda for cleaning, deodorizing and scouring;
- White vinegar for grease and grime;
- Borax cleaning, disinfecting and softening water;
- Washing soda for grease, disinfecting and stain removal.

See the address below for information on using these items.

2. If hazardous wastes are used in your home, observe personal safety and environmental guidelines. Purchase only the amount of hazardous product needed and minimize the quantity to be stored.

3. Dispose of hazardous wastes properly. Do not mix them. Some communities offer depots where residents can bring their wastes year round. Other communities offer household hazardous waste days once or twice a year when residents can bring wastes to a central depot for recycling, reuse, and proper disposal. Contact your municipality or provincial environment department for additional information.

4. Share ideas with your neighbours and friends. Actively promote municipal action to provide alternative disposal methods for hazardous wastes.

Check your basement, garage and storage area. Carry out an inventory of the hazardous products currently being used and stored in your home. Make a commitment to manage and dispose of these products in an environmentally responsible manner.

For more information on household hazardous wastes, write Pollution Probe, 12 Madison Ave., Toronto, ON M5R 2S1 for an information package (\$4.00) or *The Canadian Green Consumer Guide* (\$14.95).

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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Christian Reformed Synod 1991

Synod affirms creation, human beings as unique imagebearers

Marian Van Til

Synod 1991 affirmed that God is creator of all things and that human beings are uniquely created as imagebearers of God.

In the most protracted debate of the two-week session, Synod 1991 voted to recommend to the churches a study committee's report (Report 28) on creation and science, an issue which has been occupying the denomination for about five years.

The committee, made up of scholars in the natural sciences, in philosophy of science and theology, had been charged by Synod 1988 to "address the relationship between special and general revelation...focusing primarily on the implications for biblical interpretation and the investigation of God's creation."

Synod accepted the report's 10 conclusions, its pastoral advice and five declarations. A sixth declaration, "Declaration F" ruled out "the espousal" of all theories that posit evolutionary forebears of the human race. It was drawn up by a minority of the advisory committee (based on the study committee minority) and was adopted by synod in a close vote (95 to 82).

The report asserts that a Reformed understanding of the interrelationship of general and special revelation does not allow for dualism, and urges the church not to "hesitate to warn against any view of science which in principle rules out the influence of faith, the norms of general revelation, or the light of Scripture from scientific theorizing."

Fifteen overtures to synod addressed Report 28. Seven called specifically for synod to endorse Section IX of the report, including Declaration F. Section IX contains the report's six declarations, written in a confessional style.

Divine authority/freedom of science

Declarations A through E say that: (A) both general and special revelation each uniquely "address us with full divine authority"; (B) that the church does not want to

"impose" upon its members an "authorized interpretation" of specific Scripture passages, but that such "exegetical freedom" must be carried on "within the limits of the analogy of Scripture and the confessional guidelines of its creeds"; (C) that the church also wishes to "respect the freedom of science" by not "canonizing" certain hypotheses and paradigms while rejecting others, insisting only that "all such theorizing be subject to the teaching of Scripture and the confessions"; (D) that there is a "unity" in the human race "both in creation and the fall and the renewed unity of humanity in Jesus Christ," and any theorizing which undercuts the fall and redemption teaching of the Bible must be rejected; (E) that humanity is uniquely created as imagebearers of God and the church rejects all theorizing that "tends either to minimize or obliterate" that created uniqueness.

There was much debate over Declaration F. The majority of delegates felt that any kind of "pre-Adamites" are ruled out by Scripture. But many who believe that were reluctant to prohibit scientists who are CRC members from investigating the matter. "I don't want this to become a witch hunt," said Caspar Booy, an elder and scientist from Classis Minnesota North.

It was argued, as in the overture from Kildonan, Winnipeg, that while the "evolutionary idea that the nature of the human race has been determined by animal ancestry does in fact erode the doctrine of the uniqueness of human beings as imagebearers of God," studying the possibility of "evolutionary forebears" while still affirming humankind's uniqueness "ought to remain a viable option" for church members.

Still another overture (Overture 50 from Alberta South) wanted the report to be rejected altogether. It was Alberta South's view that the report "compromises the Reformation principle of 'sola

scriptura' by essentially putting general and special revelation on the same level." Overture 50 charged that the report "allows for an evolutionary origin of the universe," albeit with God in charge. The overture also said the report confuses scientific theories "put forth by (religious) scientists" with general revelation; and its "handling of the first chapters of Genesis leaves much to be desired."

Several other overtures made specific references to Calvin College astronomer and physicist Howard Van Till and statements in his book, *The Fourth Day*. Classis Hamilton (Overture 55) wanted synod to "have Dr. H. Van Till declare unambiguously that he believes Adam and Eve to be historical persons, our first parents, made in the image of God by special creation in a non-evolutionary manner" ... or

that he does not believe it. Synod did not agree to that, saying he had already stated clearly enough what he believes.

In the end, the majority of synod decided the report stood in the tradition of strong Reformed scholarship upon which the Christian Reformed Church prides itself, and that it would be helpful to church members, including scientists, in sorting through these important matters.



Photo: David Van Dijke

Peter and Marja are



Dear P & M:

I felt that I should respond to "Speaking From Experience" (May 10, 1991), who wondered why we rarely hear about the abuse of men and boys. If no one else has been able to come forward, then I will.

Men can be raped. I know because I was, twice, by the same woman several years ago. Rest assured that I have had help and will still seek more counselling. But it was very hard to speak about it, even to close friends, because for a long time I felt that it was my fault. Until quite recently, I couldn't even speak to anyone in the church hierarchy because I was sure they wouldn't believe me. By now I have been able to discuss it with a minister.

I'm sure there are others like me who need to be told that it was not their fault and that they aren't alone.

Dear Coming Forward:

Sexual abuse involves acts of unwanted and uninvited sex. The news media has covered a number of stories about boys that have been violated sexually by persons in positions of trust and authority in various institutions such as orphanages or boarding schools. All of this has made us aware that males can be abused.

Your letter, however, assumes that *men* can be raped by women. This revelation forced us to rethink our definitions of rape.

The dictionary supports the general assumption that rape is typically a male sex crime against females. Most people think that rape requires penetration.

Susan Brownmiller's classic text, *Against Our Will: Men, Women and Rape*, includes a chapter on homosexual rape in prisons. This broadens our definition to include the scenario of males victimizing other males.

But the concept of a female rapist still seems unfamiliar to many. Only a few women have ever been convicted of this crime in Canada, and in each case their guilt consisted of participation in gang rape by cheering on the males as they assaulted a woman.

With Susan Brownmiller's help, our understanding can be broadened to include your assertion that men can be raped when they experience sex "against their will." A woman has done something to you that you didn't want to have happen. You didn't invite it and you have been traumatized and scarred by the experience. The fact that this event involved psychological and emotional coercion, rather than physical penetration by a male, does not minimize the violence of the act.

Our legal system has also caught up to this more inclusive understanding. The word "rape" has been replaced by "sexual assault,"

precisely because the old definition required proof of penile penetration. This, of course, effectively excluded those women who were guilty of sexual abuse.

We called the Rape Crisis Centre and shared your letter with a volunteer. She told us that the statistics of male sexual abuse survivors are just coming to light and that men rarely come forward as you have done. Society doesn't make it safe for men to talk. If anything, male friends turn this kind of experience into a macho thing where the victim is made to feel that something terrific has happened to him.

This volunteer also reminded us that physical abuse can involve pleasurable sensations. That's where a lot of the guilt enters in for victims of both sexes. A female who experiences lubrication and a male who experiences ejaculation during unwanted sex will both feel betrayed by their own bodies, wrongly concluding that they were equal participants. Nothing could be further from the truth! A sensitive counsellor or pastor can ease someone's conscience by explaining the difference between an involuntary physical reaction and a voluntary sharing of affection and love.

A re-reading of the story of Potiphar's wife (Gen. 39) in light of your letter opens our eyes in a new way to Joseph's victimization. This woman violated Joseph's trust and his physical space. She used her position of authority to intimidate him into betraying his Egyptian master and his Lord. When he refused and fled, she cried "Rape!" Her cry of rape was itself an act of violence that robbed Joseph of his position, his freedom and his reputation. In this story of Joseph we have a biblical example of the dynamics of a sex crime that includes a female offender and an adult male victim.

We're glad that you have received counselling and that you know that you were not at fault. We want to assure you that we believe what you've written, even though your letter does not provide us with any details. Perhaps other boys and men will be encouraged by your example to find a safe place where they can share their story and receive the help they need.

Write to:

P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Staflstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam DaSilva, Ineke Browner, Parvillet, Tom Zayl, Marian Van Til and Bert Witvoet.

CRC explains creation-science decision

Synod News Office

In the aftermath of its controversial decision to rule out the "espousal of all theorizing that posits the reality of evolutionary forebears of the human race," the 1991 Synod of the Christian Reformed Church (CRC) clarified its intentions.

The 184 delegates added the following footnote to their declaration on evolutionary forebears: "Of course, private research, theorizing, and discussion are not addressed by this declaration. It is not intended and may not be used

to limit further investigation and discussion on the origin of humanity." The footnote helped ease the concern of some delegates about the vagueness of the word "espousal," and how the declaration — in its original form — could negatively affect scientists, professors, students and others who work in the field of science.

Synod also approved nine points of pastoral advice that are intended to give guidance to the churches in shaping the continuation of the discussion.

Classified

Classified rates

Birth

Marriage

Anniversaries

Anniversaries

GST Inclusive
Births.....\$35.00
Marriages & Engagements \$40.00
Anniversaries.....\$45.00
2-column anniversaries...\$90.00
Obituaries.....\$45.00
Notes of thanks.....\$35.00
Birthdays.....\$35.00
All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00.
Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)**Note:**
All rates shown above are GST inclusive.

ATTENTION!
a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.
e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).
NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thanks

BAX:
We would like to express our sincere thanks and appreciation to all our family and friends for the cards, letters, flowers and well-wishes received as we recently celebrated our 60th wedding anniversary.
Mr. and Mrs. Jack and Adriana Bax
40 Elm Street, Apt. 105
Chatham, Ont.

WITTEVEEN:
We and our children wish to thank relatives and friends for all their good wishes, received from far and near, by way of visits, flowers and cards. They made our 55th wedding anniversary a very special occasion. Above all, we praise and thank the Lord for his many blessings and his faithfulness to us through all the years.
The F. Witteveen family
R.R. #7, Duncan, B.C.

DYKXHOORN:
With great joy and thankfulness to our God, we, Charlie and Irene rejoice in the arrival of our fourth child,

KARLA RENATA

born May 21, 1991, weighing 7 lbs. 11 oz. She is a sister for Daniel, Sandra and Gregory. She is the ninth grandchild for Lou Dykxhoorn of Springfield and 21st grandchild for Mr. and Mrs. Ivan Vander Deen of Strathroy. Great-grandparents are Mrs. N. Dykxhoorn of Aylmer, Mr. and Mrs. Ray Wymenga of St. Thomas and Mrs. Rienk Feddema of Strathroy. Home address: R.R. #1, Springfield, ON N0L 2J0

Birthday

Congratulations to Grada Berendina (Diny) Teeuwse on the occasion of her 90th birthday!

We gratefully acknowledge God's faithfulness in the life of our mother, grandmother and great-grandmother,

GRADA BERENDINA (Diny)
TEEUWSE

on the occasion of her 90th birthday on July 13, 1991.
Anny & Herman Van de Kleut
Ann Teeuwse
Henk & Betty Teeuwse
Dick & Evelyn Teeuwse
Chris & Jenny Teeuwse
Diny & Henk Bergsma
Frank & Tiny Teeuwse
Ada & John Vriend
Bill & Audrey Teeuwse
Jerry & Maaike Teeuwse
35 grandchildren and 29 great-grandchildren.
Open house on Saturday, July 13, 1991, from 2 - 4 p.m. at Maranatha CRC, 301 Scott Street, St. Catharines, Ont.
Home address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

DEVRIES-DREISE:
With thankfulness to our heavenly Father, we, Mr. and Mrs. Harry DeVries of Dresden, Ont., and Mr. and Mrs. Simon Dreise of Chatham, Ont., wish to announce the marriage of their children,

JULIE HEATHER
and
ALBERT MARTIN

The marriage ceremony will take place, the Lord willing, on June 29, 1991, at 3 p.m. in the Chr. Ref. Church, Dresden, Ont., Pastor Jake Binnema officiating.
Future address: 9 St. Andrews St., Aylmer, ON N5H 2P6

Anniversaries

Hamilton Dundas
1966 July 1 1991
"Commit your way to the Lord. Trust also in him, and he will act on your behalf" (Ps. 37:5).
With joy and gratitude we are pleased to announce the 25th wedding anniversary of our parents,

HENK and MARY WESTENBERG
(nee Dekker)

Congratulations, Mom and Dad! We pray that the Lord will continue to bless you in your future years together as he has done so richly in the past!
Much love from your children:
Lori — Dundas
Eric — at home
Home address: 2 Colmar Place, Dundas, ON L9H 4K9

It is with thankfulness to God that we announce the 40th wedding anniversary of our parents and grandparents,

DAVE and SUSAN ZYLSTRA

on July 13, 1991. They are members of First Protestant Reformed Church of Edmonton, Alta. We are grateful to the Lord for blessing us with parents and grandparents who have led and persevered to lead us by a Godly walk and example in wisdom and in truth. May our Lord and Saviour preserve them in their marriage, and may he continue to bless us with their guidance.
Their wedding text of 40 years ago (Romans 12:12) is very applicable to the life they have led together and with us as a family: Rejoicing in hope; patient in tribulation; continuing constantly in prayer.

John & Hilda Zylstra — Sexsmith, Alta.
Adam, Rachel, Mark, Aaron, Joshua
Martin & Adeline Zylstra — Chilliwack, B.C.
Vanessa, Darrin, Daniel, Sharmain, Angeline
Herman & Geraldine Klaassens — Ardrossan, Alta.
Michael, Sara, Rebecca, Heather, Pamela, Alison
Clayton & Jacqueline De Groot — Lacombe, Alta.
Clinton, Heidi, Laura
Richard & Arlene Schmidt — Ardrossan, Alta.
David, Beverly, Wilfred
Edward & Patricia Huizing — Edmonton, Alta.
Jonathan, Justin, Stephanie
Richard & Marsha Span — Rocky Mountain House, Alta.
Robert, Matthew, Maria
Timothy & Jill Zylstra — Lacombe, Alta.
Joel, Cameron, Megan
Joe & Valerie Van Gelderen — Edmonton, Alta.
Rhoda Zylstra & Peter Hendricks (fiance) — Sherwood Park, Alta.
You are cordially invited to join us for an open house on July 13, 1991, to be held from 1 - 4 p.m. at the East Edmonton Christian School Gymnasium at 11515 - 36 St. in Edmonton.

Congratulations to John and Florence Buisman (nee De Swart) on the occasion of their 60th wedding anniversary!

Dokkum Brampton
1931 July 17 1991
We thank our heavenly Father that we may celebrate the 60th wedding anniversary of our parents,

JOHN and FLORENCE BUISMAN
(nee De Swart)

We trust that the Lord will continue to bless you and that he will keep you in his care.
Albert & Florence Buisman
Tim & Mieke Buisman
Eddy & Sonja Buisman
Hank & Ria Van Zeumeren
Herman & Freda Van Zeumeren
21 grandchildren and 23 great-grandchildren.
Open house will be held in the recreation hall at the address below, D.V., on Saturday, July 20, 1991, from 2 - 4 p.m.
Home address: Apt. 416 Trinity Towers, Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

Deventer Chatham
1951 June 27 1991
"Let everything that has breath praise the Lord. Praise the Lord" (Ps. 150:6).
It is truly with great praise that we are happy to celebrate the 40th wedding anniversary of our parents,

PIETER and RIEMKE FLIKWEERT

Congratulations, Dad and Mom! Thank you for your Christ-like example.
Joanne & Keith Van Eyk
Nicholas
Dan & Hetty Flikweert
Rachel, Peter, Theodore, Andrew, Daniel, Stephanie
George & Janet Flikweert
Joshua, Nicole, Arien, Joanna
Peter & Helen Flikweert
Joseph
Wilma & Paul Rustenburg
Peter, Catharine, Aaron
Irene & Glen Hooyer
Ireena, Hope, Glenn

Ureterp Chesterville
The children and grandchildren of

JOHN and JILLIE VANDER HEIDE
(nee Groen)

announce their 55th wedding anniversary on July 9, 1991.
With love and congratulations from:
George & Ricky
Hank & Trinkie
Henny & Paul
Barbara & Peter
Also nine grandchildren and three great-grandchildren.
Home address: R.R. #2, Chester-ville, ON K0C 1H0

1951 June 28 1991
"Praise the Lord, O my soul! I will sing praise to my God as long as I live" (Ps. 146:2).

With thankfulness to the Lord we celebrate the 40th wedding anniversary of our parents,

MARTIN and PEARL VAN LUIT
(nee Leistra)

Our prayer to you, Mom and Dad, is that the Lord may continue to bless you for many more years.
With love from your children:
Trudy & John Krygsman
Doug & Marg Buwalda
Jerry & Diane Vandergoot
Carla van Luit
and all your grandchildren: We love you, Oma and Opa!
Home address: 51 Classic Cres., London, ON N5W 5T7

Personal

Christian lady, 54, (widow), would like to meet Christian gentleman age 55-65. I belong to the Chr. Ref. Church, like to travel, enjoy home life and gezelligheid. Happy personality. Please send picture if you have one. Write to File #2567, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Christian lady (widow), happy personality, outgoing, likes to travel, enjoys home life, located in Ontario, would like to meet Christian gentleman, age 68-75 for companionship and gezelligheid. Write to File #2564, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Dutch ambitious Christian young man with charismatic experience, 6' tall, 23 years old, seeks to meet serious young lady with the same desires. Non-smoker, non-drinker please. Send letters to File #2565, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Vacation

Lakewood Christian Campgrounds
R.R. #5, Forest, ON N0N 1J0
Phone (519) 899-4415
or (519) 245-1225

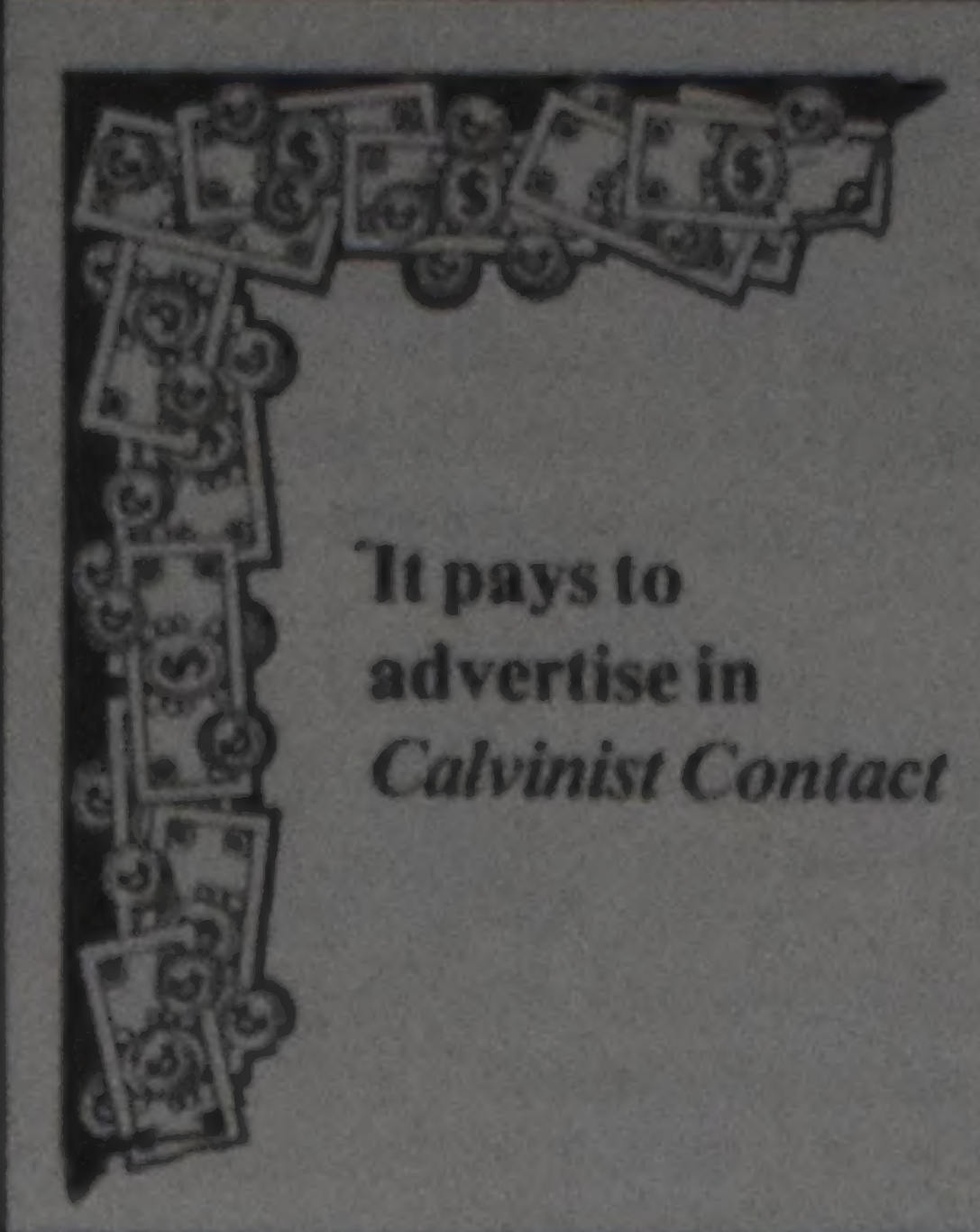
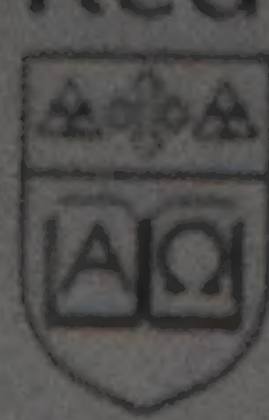
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.

The most news on the Netherlands and the Dutch in Canada and the USA

the Windmill

Ontario: P.O. Box 1064, Sta 'B', Rexdale, ON, M9V 2B3
Telephone (416) 287-6487 (between 12:00 a.m. & 8:00 p.m.)
Western Canada: P.O. Bag 9033, Surrey, BC, V3T 4X3
USA: P.O. Box 591, Lynden, WA 98264
Telephone: (604) 597-2144 (9:00 a.m. - 5:00 p.m.)

Classified

Vacation	Help Wanted	Miscellaneous	Help Wanted
<p>WASAGA BEACH Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p> <p>House available for the month of July, three bedrooms, furnished, \$495 for the month or \$150 per week. St. Catharines, On. Tel.: (416) 935-7798.</p> <p>IPPERWASH, Ont. - For rent: clean, three-bedroom lakefront cottage in quiet setting near Ipperwash, Ont. Available for various periods in summer to fall of 1991. Municipal water. No pets. Call (519) 633-3254 (p.m. only).</p>	<p>Administrative secretary required with minimum 2 yrs. experience. Must be able to work independently and implement 80 w.p.m. in typing. Also required: computer knowledge in A/P, A/R and payroll. Resume and references deadline is June 28. Please reply in confidence to Christy Geertsma, Geertsma Construction Ltd., P.O. Box 1226, Belleville, ON K8N 5E9, or fax to (613) 966-3392.</p>	<div><p>It pays to advertise in Calvinist Contact</p></div>	<div><div><p>Redeemer College</p><p>A Christian University College</p></div><div><p>invites applications for a Academic Administrative Assistant commencing August 1, 1991</p><p>This person, possessing strong organizational, communication, and interpersonal skills, will assist the Vice-President (Academic) with various aspects of academic administration. A high degree of independence and initiative is expected. A bachelor's degree or related work experience in a university setting is required. Applicants should be committed, in word and deed, to living a life that reflects the biblical, Reformed Christian basis of the College. Applications, resumes, and references are to be directed to the Human Resource Manager and will be considered until the position is filled.</p><p>Ancaster, Ontario L96 3N6 (416) 648-2131</p></div></div>
<p>Real Estate</p> <p>46 ACRE VEGETABLE and berry farm, including strawberries, raspberries, blueberries, elderberries, sweet corn and other cash crops. Underground irrigation, unlimited water from river, systematically tile drained, sandy soil, full line of specialized equipment, established market, excellent solid brick three-bedroom home, inground swimming pool. Statements available (25 miles from Hamilton). Priced right, must be seen.</p> <p>ROADSIDE MARKET, plants and nursery stock, ideally located on busy highway. Tremendous potential, selling due to health. Call Keith Miller, Broker, at Keith Miller & Assoc. Realty Ltd., Realtors 1-416-774-7624 (bus.) or res. 1-416-774-4077</p>	<p>CHRISTIAN RETIREMENT HOME Townsend, Ontario OPENING SEPTEMBER 1991</p> <p>Applications now being accepted for:</p> <p>HEALTH/SERVICE CO-ORDINATOR R.N. or R.N.A. (with Meds). Experience in retirement/nursing home an asset. This position will require dedication to ensure that our residents receive T.L.C. and co-ordination of services. Supervisory skills and knowledge of the health/ social system an asset.</p> <p>GUEST ATTENDANTS Requires dedicated individuals capable of providing personal care and companionship for our resident population. Experience in retirement/ nursing home an asset.</p> <p>CHEF/FOOD SERVICE SUPERVISOR This position requires a professional with at least five year's experience to oversee the complete operation of the department. Institutional experience an asset.</p> <p>COOKS Responsible for food production and service, these applicants must have prior experience in food preparation. Competitive salary and benefits. Send resume to: PARKVIEW MEADOWS RETIREMENT VILLAGE c/o Consultants 107 Steffler Drive Guelph, ON N1G 3L5 (519) 837-2848</p>	<p>Remember: No issue next week. Look for us again on July 12, 1991.</p>	<p>SUPERINTENDENT Wellington Christian Home, Hamilton, Ont., is a 52-unit seniors apartment complex located next to Mt. Hamilton Christian Reformed Church. The position of superintendent has become available and the Board is seeking applications to fill this opening. Salary and accommodation negotiable. Any interested persons please call Mrs. Emily Prins at (416) 692-3437, or write to her at 4125 Hwy. #53 East, R.R. #1, Hannon, ON L0R 1P0.</p>
<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>CHRISTIAN REFORMED WORLD RELIEF COMMITTEE CANADA requires a Communications Manager who will have overall responsibility for all communications activity in the Canadian office. Address confidential inquiries and resume by Aug. 1, 1991, to:</p> <p>Terry Veldboom CRWRC - Canada P.O. Box 5070 Burlington, ON L7R 3Y8 Phone: (416) 336-2920</p>	<div><div><p>Calvinist Contact GIFT CERTIFICATES</p></div><div><p>Is there someone in your organization (church, school or other organization) whom you would like to surprise with a gift as a gesture of appreciation for e.g. volunteer work, faithful years of service or effort beyond the call of duty? Consider giving that person a gift subscription to Calvinist Contact.</p><p>Calvinist Contact offers gift certificates to such organizations which could be used at the time of honoring the person you have in mind.</p><p><i>If you're interested, please send us the following information:</i></p><ul style="list-style-type: none">• name and address of your organization (giver of the gift certificate)• name and address of the person to receive the gift subscription• whether the subscription is for one, two or three years• address for billing purposes</div></div>	
<p>Teachers</p> <p>HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of North Central B.C., has a half-time Kindergarten teaching position available. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone: (604) 845-7736.</p> <p>SASKATOON, Sask: Saskatoon Christian School (Grades K-8) invites applications for the following positions for the 1991/92 school year: 1) 1 part-time French teacher (26%); 2) a potential position for a middle years classroom teacher. Interested applicants please forward resume and/or inquiries to: Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Tel.: (306) 343-1494 between 9 a.m. and 1 p.m. or after 3:30 p.m.</p> <p>WILLIAMSBURG: Timothy Christian School is looking for a Grade 7/8 part-time teacher (approx. 45%) for September 1991. Please send applications to Principal, Timothy Chr. School, R.R.#1, Williamsburg, ON K0C 2H0, or call (613) 535-2687 (school) or (613) 535-2152 (home).</p>	<p>RETAIL MANAGER A large Wholesale Company is looking for an ambitious, energetic individual to manage a Wholesale/Retail Warehouse operation in Toronto, a person with a proven track record in marketing and retail management. Must have an outgoing personality and a willingness to work hard. Salary and bonus. Please send full resume to: P.O. Box 55541, 15280 - 101 Ave., Unit 119 Surrey, B.C. V3R 8X7</p>		

Classified/Events

"The Ambassadors" in Concert
Come and join the
Cadet Counsellors of Iroquois Council
in celebrating our twenty-fifth anniversary
by attending a concert by

"THE AMBASSADORS"

on Thursday, July 25, 1991, at 8:00 p.m.
in the War Memorial Hall
of the University of Guelph
(located at the corner of
Gordon St. and College Ave.)
Admission is \$5.00 per person.

You are invited to the
WIERINGERMEER DAG
When: July 13, 1991
Where: Moorefield Community Centre
Registration 10-11 A.M.
For more information call:
Klaas Dekens at (519) 428-9920

Teacher

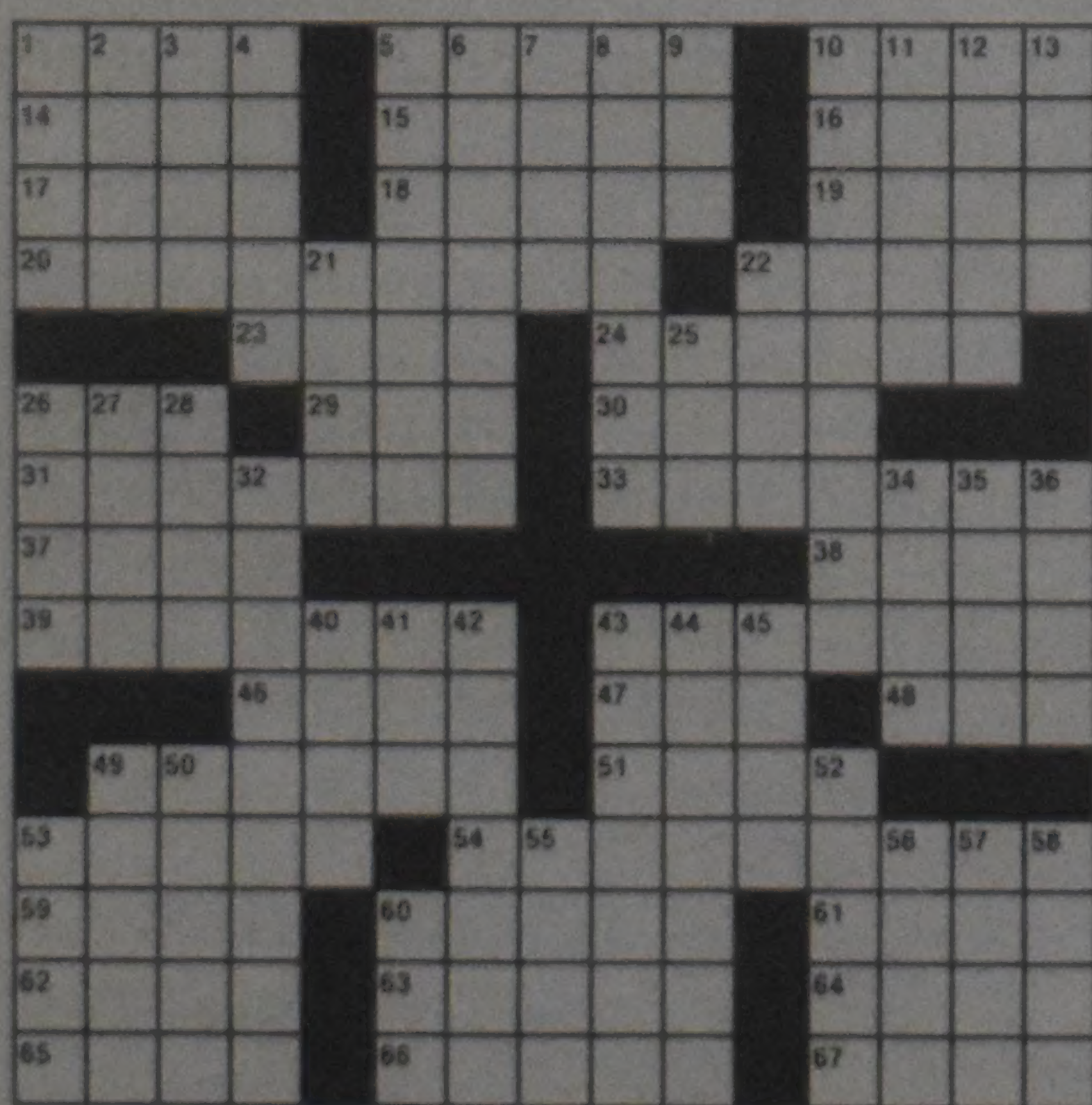
DURHAM CHRISTIAN HIGH SCHOOL
In Bowmanville, Ont., has a teacher vacancy for the
1991/92 school year. We are in need of a
PHYS. ED. TEACHER/COACH
Please send applications to: Ren Siebenga, R.R. #1,
Bowmanville, ON L1C 3K2, or call at (416) 623-5940
(school) or (416) 623-3487 (home).

See church news
on page 3.

Weekly puzzle

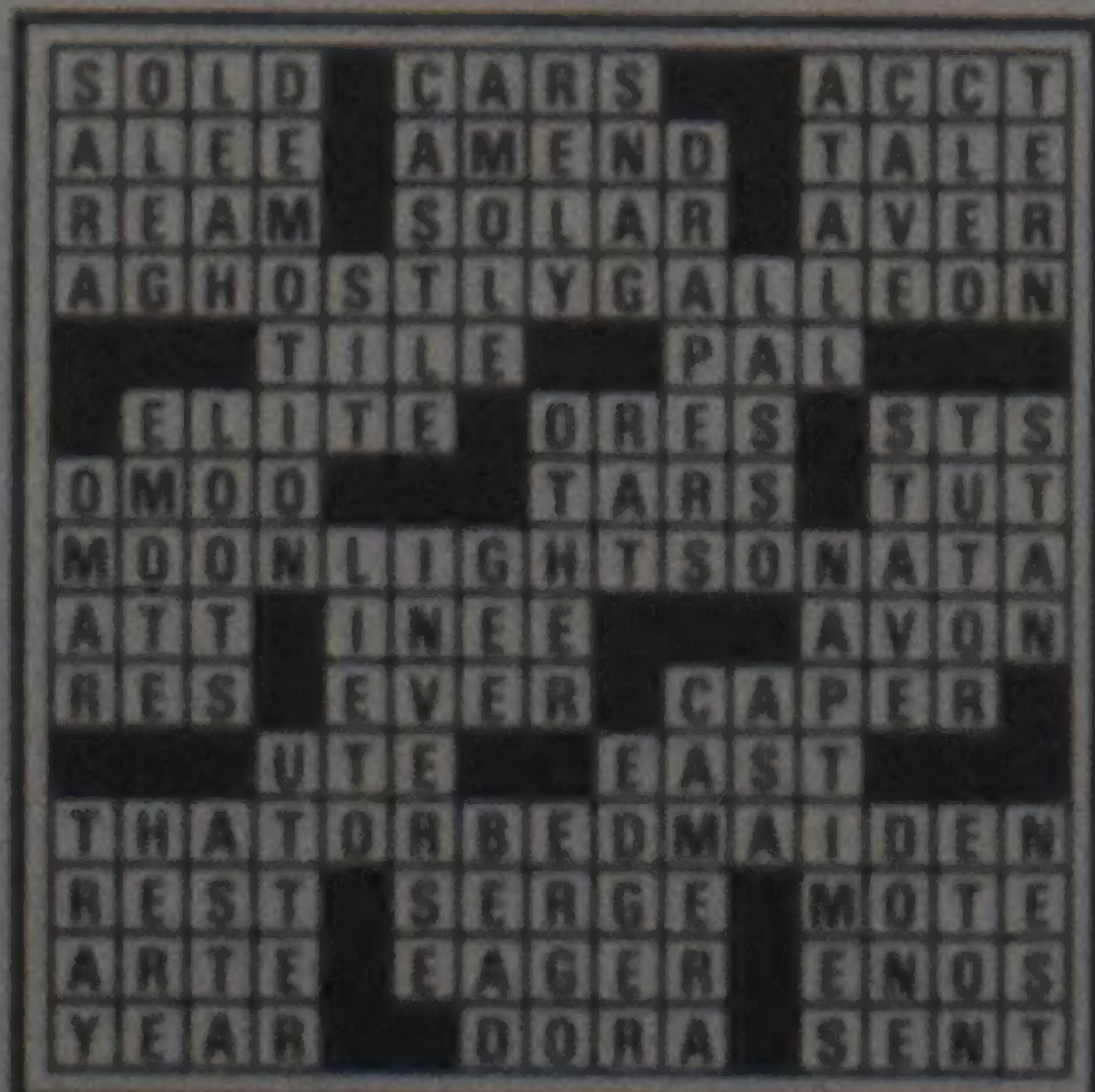
by Robert D. Wilder

- ACROSS
1 Gooden's team
5 Looks for bargains
10 — the Terrible
14 Aeneid e.g.
15 Musical sounds
16 — me-tangere
17 Unpleasant look
18 Choir members
19 Football infraction
20 Reasoned conclusion
22 Theater boxes
23 Cheese
24 "The — Cometh"
26 Ill-fated alliance
29 Dawn goddess
30 NY canal
31 Pronged weapon
33 Methods
37 Against
38 Others: Lat.
39 Throwing
43 Not precise
46 Road in Italy
47 Silent
48 Maiden name word
49 Lady on horseback
51 "— the mood..."
53 Chess plays
54 Holds the attention of
59 Killarney land
60 Close by to poets
61 Bloody
62 Repair
63 Jai alai item
64 NC school
65 Dollar bills
66 A Ford
67 Ballot



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Last week's puzzle



- DOWN
1 Pinochle term
2 Fencing weapon
3 Bound
4 Third-string player
5 Police or fire
6 Most sacred
7 Informed about
8 Flowers
9 Draft agcy.
10 Annual trauma
11 A certain boatman
12 Outlandish
13 Small drinks
21 Indian
22 Garlands
25 Bawl
26 Site of Bryce Canyon
27 Br. composer
28 Ms. Moreno
32 Playoffs
34 Flair
35 Minnie and Mickey
36 Location
40 "How sweet —!"
41 Neighbor of Cal.
42 Like some wood
43 Do like someone else
44 Roman or Arabic
45 Mideast prince
49 Bridge expert
50 Sheeplike
52 Isr. desert
53 Short note
55 Loch —
56 Go it alone
57 Turkey or fox
58 "Auld Lang —"
60 Expert

Calendar of Events

- | | |
|--|--|
| July 1
Frison picnic starting at 11 a.m. at Pinehurst Conservation Park in Paris, Ont. Hwy. 24A. Fun for everyone!! | Aug. 28-Sept. 11
"Vrouwen van Oranje," important women of the House of Orange from 1506 to 1991 dramatically displayed: Aug. 28: 7:30 p.m., Maranatha CRC, Catharines, Ont.; Aug. 30: 2 p.m., CRC, Smithville, Ont.; Aug. 31: 7 p.m., Mountainview CRC, Grimsby, Ont.; Sept. 3: 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; Sept. 4: 7:30 p.m., Chr. School Gym, Jarvis, Ont.; Sept. 5: 7:30 p.m., Mount Hamilton CRC, Hamilton, Ont.; Sept. 6: 7:30 p.m., Knox Chr. School Gym, Bowmanville, Ont.; Sept. 7: 2 p.m., CRC, Willowdale, Ont.; Sept. 9: 7:30 p.m., Chr. School Gym, Woodstock, Ont.; Sept. 10: 8 p.m., to be announced, Sarnia, Ont.; Sept. 11: 8 p.m., New Street CRC, Burlington, Ont. For info. call Jan De Vries at (416) 935-8266 or Steve Stelpstra at (416) 632-1400. |
| July 3
"De Hollandse Dag in Mount Brydges," at 10 a.m., Caradoc Community Centre, Mount Brydges, Ont. Speaker: Rev. J. Joosse. Bring lunch! | Sept. 13
CCM-Kitchener resumes study of Belgic Confession (Art. 8) at 8 p.m. in Faith Missionary Church, Kitchener, Ont. Note: No meeting during July and August! |
| July 5-6
"The People and the Book: Christian Origins and the N.T.," a conference at ICS, Toronto, Ont. Speaker NT scholar N. Thomas Wright of Oxford University. For registration call (416) 979-2331. | Sept. 19
CFFO Provincial Board meets at Hillcrest United Church, Horaby, Ont. (Trafalgar Rd., just north of Hwy. 401). |
| July 7
Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. J. Kuntz. | |
| July 12-14
40th Anniversary CRC, Wallaceburg, Ont. For dinner tickets and info. call (519) 677-4479. | |
| July 13
"Wieringermeer Dag" at Moorefield Community Centre, near Drayton, Ont. Registration from 10-11 a.m. For info. call Klaas Dekens at (519) 428-9920. | |
| July 25
"The Ambassadors" in concert at the celebratory 25th anniversary of the Iroquois Council of the Calvinist Cadet Corps. At 8 p.m., War Memorial Hall, University of Guelph, Guelph, Ont. Admission \$5 per person. Everyone welcome! | |
| Aug. 2-5
"When Values Collide," theme of the ICS Niagara Family Conference, at Niagara Christian College, Fort Erie, Ont. Keynote speaker: Dr. Paul Marshall. Many excellent workshop leaders. For info. and registration call (416) 979-2331. | |
| Aug. 3
"Drijberse Dag" reunion at Thunder Bay, Ont. For more info. call J. Staal at (807) 939-1511 or J. Janssens at (807) 939-6096. | |
| Aug. 25
Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. H. R. De Bolster. | |

For any event
you have this
summer
use
our
calendar

"I once mislaid my government pension cheque and did that ever shake me up."



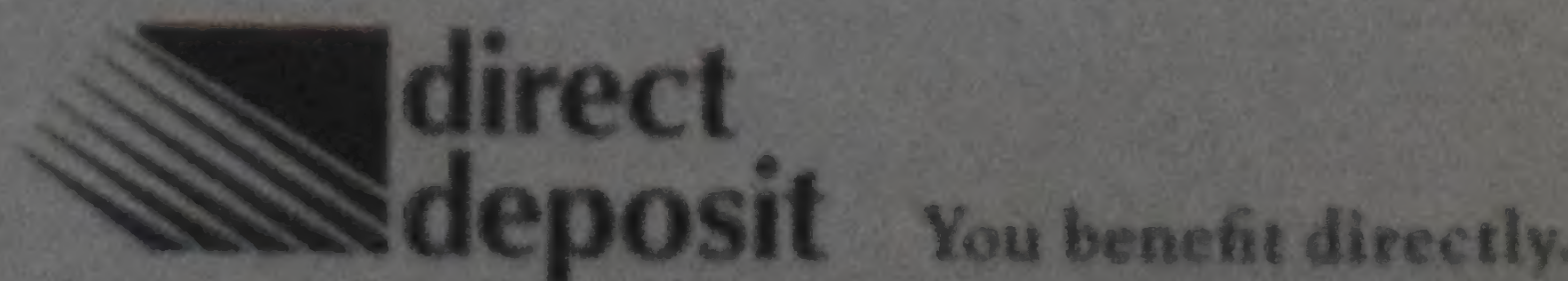
"Now, with Direct Deposit, my pension goes right into my account every month. Automatically."

Convenience, security and reliability. That's what Direct Deposit will mean to people who receive pensions or allowances from Health and Welfare Canada and Veterans Affairs Canada.

Direct Deposit makes a lot of sense. With Direct Deposit, your government payment is deposited automatically, right into your account. Direct Deposit means an end to irritations like delays or misplaced or stolen paper cheques.

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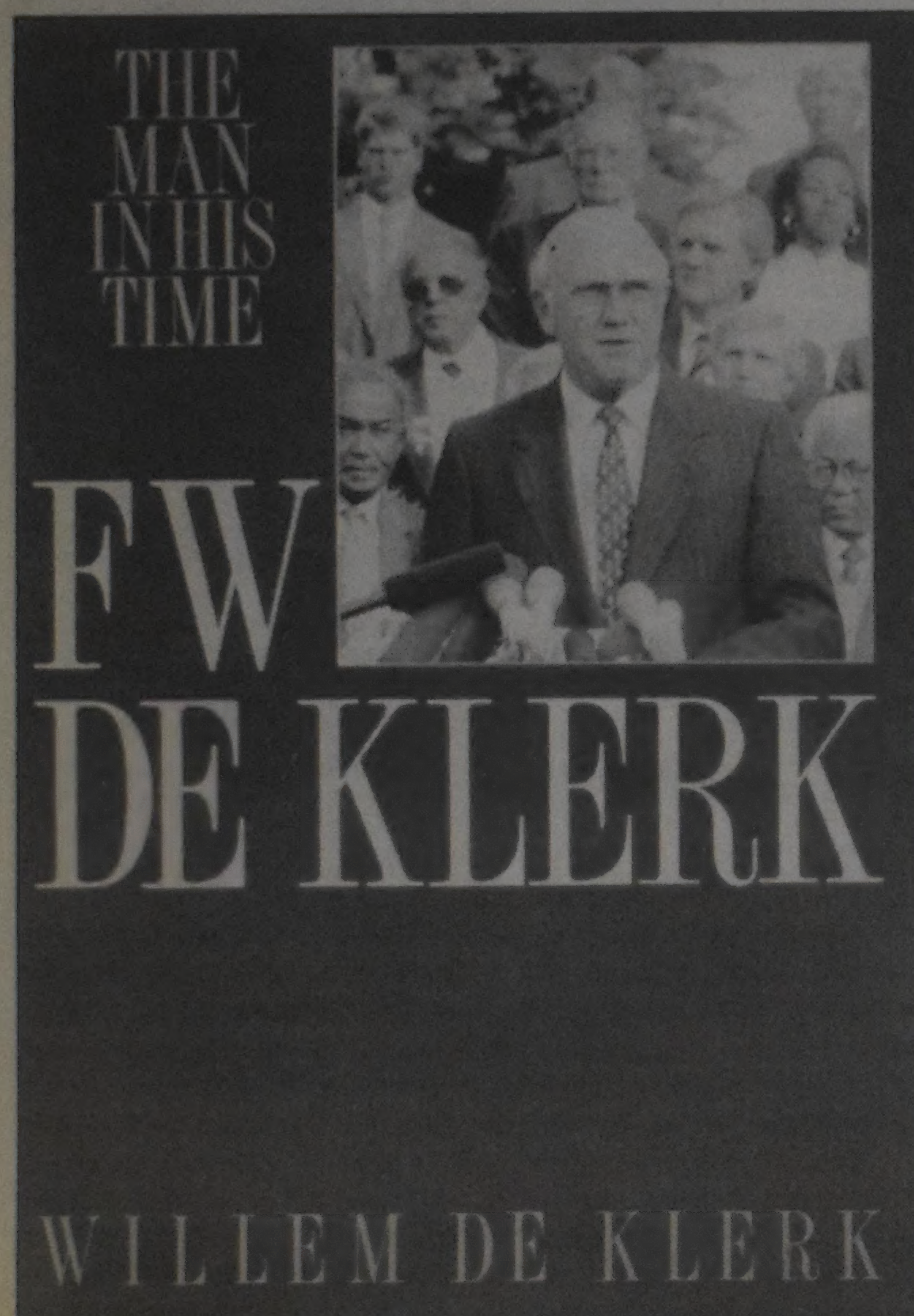


Books

Robert VanderVennen, book review editor

Politics

How has De Klerk changed South Africa?



F.W. de Klerk: The Man in His Time by Willem de Klerk, translated by Henri Snijders. Johannesburg: Jonathan Ball Publishers, 1991, 185 pp. Available from Jonathan Ball Publishers, P.O. Box 2105, Parklands 2121, South Africa. Reviewed by Bert Witvoet.

A book about an important politician and statesman by his older brother should at all times be a worthwhile read. Willem de Klerk's account of the character and intellectual development of his brother does not disappoint if you want to know more about South African politics. There are not too many family revelations or personal tidbits awaiting the reader. Willem de Klerk wants to provide "a commentary on South African politics with a particular accent on F.W. de Klerk's involvement."

The author leaves little doubt that he considers his brother's

February 2, 1990, speech a turning point in his country's history. It was in this speech that F.W. unbanned previously outlawed political parties, promised the release of political prisoners, in particular Nelson Mandela, lifted the media emergency regulations and committed his government to a process of negotiations with all leaders who had a significant power base in the country.

A political conversion

The author tries to show that F.W.'s February 2 position represented the peak of a gradual wave of conversion from a pro-apartheid to an anti-apartheid stance. Before February 2, President de Klerk had sharply criticized his brother Willem for "hobnobbing with terrorists." After February 2, F.W. considered the ANC a legitimate power in negotiations, even though it had not yet renounced violence.

"But do F.W. and his government see apartheid as evil?" Willem asks. He's not sure. He feels that his brother is deeply motivated by the mysticism of Afrikaner nationalism but that good sense made him realize that his own people could never survive the strain of making apartheid work.

Willem regrets that up till now neither his brother nor the South African government has publicly confessed that apartheid had been wrong. Willem himself described

apartheid this way: "It was darkness masquerading as light. Since apartheid was essentially criminal, it could not prevail."

The author spends a considerable amount of time explaining his brother's political vision, but he also offers his own ideas about what a new South Africa should do. He finds it conceivable that two large centrist parties may develop with two smaller radical parties on the left and right of centre.

For Reformed or Calvinist readers it's especially interesting to read Willem's portrait of a Calvinist. Keeping in mind that Afrikaner Calvinists have their own peculiar nationalist sentiments, we can nevertheless identify when he writes: "Calvinism has traces of the typical 'paternalistic religions,' which place strong emphasis on law, order, discipline, uniformity, calling and exclusivity. Its tendency to draw boundaries has certainly contributed to the apartheid policy, with its divisions between races, each with its own freedom and voice."

A steep flight of stairs

Willem de Klerk's vision of South Africa appears to be cautious and realistic. "At the risk of sounding flippant or callous," he writes, "I must state that war and violence will always be with us. They run in our blood, in the very air we breathe."

He has a deep respect for his younger brother and sees him play a crucial role as a transitional figure in South Africa for some time to come. He writes: "F.W. de Klerk has begun to climb the steep stairs of our country's intricate politics. He has engineered a decisive turning point and placed us on a road from which there will be no turning back. Under his influence the work of all pioneers of a new political dispensation has been realized. This man is ready for the burden history has laid upon him. His agenda is demanding: another steep flight of stairs awaits."

Oh, by the way, there are two sections of photographs taken from the family album and others supplied by the Bureau for Information which add spice to an otherwise somewhat factual technical discussion of political documents and events surrounding a very political person.



Friends of God

Wayne Brouwer

When God lets us down (VII)

"Why, O Lord, do you reject me and hide your face from me? The darkness is my closest friend" (Psalm 88:14, 18).

In the past few weeks we've taken a look at pain, betrayal and the hurts that can lead us to sing Heman's song in Psalm 88. I've encouraged you to ask these four questions in times like that: "How large is my world?" "How rich is my spirit?" "How long is my view?" and "How true is my God?"

Let's end this week with a note of encouragement. It comes from the pages of history.

Fire and death

Horatio Spafford was a Chicago lawyer in the mid-1800s. Those were unsettling days in that particular city, because in 1871 a milk cow kicked over a lantern and started a blaze that virtually wiped out the city. The Spafford home was destroyed and their only son, a 6-year-old lad, died. Spafford's place of business also went up in flames.

The troubles of those years put a heavy strain on the family. Mrs. Spafford was run-down and troubled, and at a point of nervous collapse. The family doctor advised them to get away. Take a vacation to Europe, he suggested.

So that's what they planned. In 1873 they purchased passage and made ready for an extended holiday. They circled November on the calendar. That's when the trip would begin.

Unfortunately, as the date approached it became clear that there were unfinished matters to which Mr. Spafford would need to attend. Rather than delaying the whole family, he sent Mrs. Spafford and their four daughters on ahead, promising to join them as soon as possible.

Disaster at sea

Their ship sets sail but ran into trouble in the North Atlantic. It struck an iceberg and sank in a matter of only 12 minutes! Most on board died.

On November 22, Horatio Spafford received a cable send from Cardiff in Wales. It had just two words in its message: **SAVED ALONE**. And it was sent by his wife.

Mr. Spafford left immediately to join his wife. As he crossed the Atlantic he asked the captain of his ship to tell him where it had happened, where the other ship had gone down, where his daughters had met their deaths. And when they came to the spot, Horatio stood at the rail, looking out at the cruel grey sea.

What went through his mind that day? Did he cry out to God in pain?

Probably so.

Did he feel cheated by life?

Undoubtedly.

Did he turn away from God, saying that God let him down?

Faith through the tears

He could have. But we know that he didn't. Because in those moments, these were the words he wrote:

*When peace, like a river, attendeth my way,
When sorrows, like sea billows, roll,
Whatever my lot, thou has taught me to say:
"It is well, it is well with my soul!"*

*Though Satan should buffet, though trials should come,
Let this blest assurance control:*

*That Christ has regarded my helpless estate,
And has shed his own blood for my soul!*

*And Lord, haste the day when my faith shall be sight,
The clouds be rolled back as a scroll,
The trump shall resound, and the Lord shall descend!
Even so, it is well with my soul!*

After you've sung Psalm 88 a few times, why not give this song also to your heart.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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